

MOUNTAIN LIFE & WORK



**SCHOOL, CHURCH
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mountain life and work

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The Church and Rural Security

EUGENE SMATHERS

Mr. Smathers is pastor of a mountain parish and lectures on the rural church at the Vanderbilt School of Religion

The Church, as the channel through which the Kingdom of God is to be realized in the world, must be deeply concerned about the quality of life which is possible to the people who live in our rural areas. And a basic task of the rural church is to develop a program of thought and action which will make the largest possible contribution to the security and welfare of rural people. This article is not concerned with the details of such a program, for these must be worked out to meet the local situation.

I. LAND—SOIL—THE EARTH

Man can live without many things which contribute toward the security and abundance of his life, but he cannot exist here apart from the earth. The land, as the organic relationship between soil, water, air, living organisms and sun, is the foundation upon which our earthly tabernacle is built. It is the basic resource, out of which man in co-operation with the Creator makes his home, his bread and his beauty. Out of the earth man came, upon it he lives, to it his body returns. We do well to call her Mother Earth. And as Christians we may call her the Holy Earth, since she is the creation of God and has been entrusted to man's stewardship.

In our mechanical and commercial civilization we tend to forget the elemental fact of our dependence upon the land, and are blinded to the inherent power in the organic processes of nature. George Boyle, in his stimulating book, *Democracy's Second Chance*, contends, and I think rightly, that "power is in the organic" as over against the technical; that is, "power in the sense of ability to supply man's basic wants." He says, "the first attribute of power (thought of as ability to supply our needs) is availability to men without the loss of freedom. This is not present in the concentrated forms of technical power. . . . The more one examines the concept of power the more one sees that the ideal is to be adequate, yet small enough to be free of danger; productive, yet not enslaving; tenacious, yet not tyrannical. Organic power is an external force. It is resilient. It is repetitive. It incorporates the

amazing actuality of being mighty and at the same time being delicate." The machine and its power do not necessarily bring security, for the machine destroys. It must be fed by exploiting natural resources and man. It is destructive of the interrelatedness of the organic nature of life, and therefore cannot become the ultimate basis of a secure material life. For example, one-crop farming is the application of the mechanical concept to the organic, and results in the disruption of nature's orderly processes. And "the depleting forces are accumulative," as tragically seen in soil erosion. "The farmer is the destined custodian of the organic powers and of earth's flowering heritage," he is the "keeper of the holy earth." And those who live upon the land, if they would have the material security inherent in it, must have the attitude not of exploiters, "soil-miners," but of tillers, of husbandmen, of stewards. This means a reversal of our traditional American attitude toward the earth. *The earth and man's stewardship of it is one of the fundamental elements in the message of the rural church.* But the power resident in the earth must be distributed widely, if there is to be rural security. Absentee ownership of large areas of land is the application of commercial and mechanical ideas and is disruptive to the welfare of rural people. There must be widespread distribution of land, and the ideal is owner-operated, family-size farms. Land must be available to those who "wish to till it and live upon it as stewards" of God—his earth-right must be inviolate. Tenancy, in its present forms, is an evil to be fought as the source of many of our rural ills, and there can be no security for rural people and their institutions and way of life until constructive measures are found to remedy the present situation in which tenancy has been increasing at an alarming rate, creating a rural proletariat.

In a forgotten book by Liberty Hyde Bailey, called *Universal Service*, written in 1917, I recently found these words, which form a sort of meditation of a farmer as he plows his good earth: "Instinctively he felt that his plow was greater than a cannon, greater than an armored car, greater than a soaring airplane dropping damnation, more worthy of an honest man's admiration than a machine

to discharge gas and flame at another man, more to be praised than a complex wheeled monster to juggernaut its way across property and over men's bodies. In words he could not frame his thoughts, but inwardly he knew that the conquests of the plow had been greater than the conquests of all the fearful mighty weapons; and like many simple, unattached folk he saw a prophecy, and his was the far-projected prophecy of Isaiah that the swords shall be beaten into plowshares and the spears into pruning-hooks."

II. WORK

The typical American attitude toward work is that of something to be avoided, a curse, a disgrace. A common ideal is to live upon the labors of others, by the manipulation of the fruits of their hand and brain. And this attitude has crept into our rural thinking, fostered in part by a form of relief unsuited to rural conditions.

If we are to have rural security, we must have a different philosophy of work—not a curse, but an opportunity to be fellow-workers with God in the on-going process of creation. We need to recover a sense of vocation which gives a dignity and worth even to the most humble labor that is essential to social well-being, to God's purpose for his world and his human children, the fruits of labor rather than the wages of labor; what it produces rather than what it pays, must become the controlling motive. "A man must even be willing to work for no wages rather than forego the dowry of the workman—the initiative, skills, vision, patience, concentration, judgment, perseverance, hardiness, power to plan, love of materials—as a woodsman loves a tree—and joy in execution" (Geo. Boyle). We need the attitude of a character in a recent rural novel: "Clearing brush is punishing work, but it goes if you make it go, if you make the axe strokes mean something. And in this you are helped by knowing that you are making a good thing on the face of the earth, a thing that less thoughtful and energetic men have allowed sinfully to waste." (*Hold Autumn in Your Hand*, Geo. Sessions Perry, Viking Press.)

We must overcome a false idea of culture which has lured many from discovering the value and dignity of work. The accepted idea is that to be cultured you must live off the labor of someone else. The cultured person is a collector rather than a creator. *We need to recover the real meaning of*

culture, that it is the product of necessary labor and not of leisure. We must seek to restore, in present day setting, the old folk-ways and handicrafts, the love of doing any and every job well, seeing it as a means not only of production but of self-expression.

III. FAMILY AND HOME

The social and economic unit of rural life is not the individual, as in urban society, but the family. The family is the most important primary, face-to-face group. Findings of several recent studies seeking to determine the chief influences which mould the growing lives of children and youth agree that the home and family rank first in importance. The quality of family life is intimately related to rural security and to the growth of the Kingdom of God.

The rural family has certain advantages upon which the church should build its contribution: These can only be mentioned.

(1) A family to endure needs a tradition, attachment to a place.

(2) The close relationship between home and work, the necessity of cooperative planning and effort on the part of the whole family.

(3) An environment conducive to the development of creative qualities—necessity of tracing causes to effects, to see things whole, to take responsibility, to adjust to changing situations.

Rural security is dependent upon the security and permanence of the rural home. "The family is more important than the factory; life only avails, not the means of living" (Lewis Mumford).

IV. COMMUNITY

The rural family can no longer achieve its functions or realize its highest life in isolation. Rural security depends upon the transformation of a collection of families, interrelated and interdependent by necessity, into a community of families, working together for mutual betterment by choice. Strength comes through voluntary association in one united bundle of life. Paul has expressed this in classic language in Ephesians 4:16 (Moffatt's translation): "For he, Christ, is the head and under Him, as the entire body is welded together and compacted by every joint with which it is supplied, the due activity of each part enables the body to grow and build itself up in love." This means unity in diversity—we will retain some of the values of division of labor, of specialization, but directed not toward the profit of the few but toward the development

of community. Farmer, homemaker, craftsman, professional, each contributes his particular skill to the development of the whole.

The early settlers had to live in communities for their mutual protection against wild beasts and Indians. Then came a period when the isolated family could be self-sufficient. Again the cycle has moved around and rural families must become communities for their protection against common enemies—soil erosion, disease, ignorance, encroachment of commercialized amusements and vices. We must regain, in modern setting and application, the spirit and practice of pioneer settlements with their clearings and barn-raisings, and other activities of mutual helpfulness. *The community must become a cooperative enterprise in which each individual and each family has a stake.* And if the rural church is to contribute to this community, it must be cooperative and not competitive.

V. A RURAL PHILOSOPHY OF LIFE

Security is in part, at least, psychological—a sense of belonging, the need of something to which a person belongs and which belongs to him, the need to be needed. Therefore, a people's philosophy, their view of life, is an essential factor in their security. In a sense the whole of this article might be called a philosophy of rural life, but here I would mention a few other things which I feel to be essential to a satisfying and secure rural life:

(1) A recognition of the values of rural life, as an environment conducive to personal development; its contributions to society.

(2) Simplicity—"Life does not consist in the abundance of things." Production for use and not for "conspicuous consumption." . . .

(3) Farming as a way of life as well as a way of making a living—a life before a business. . . .

(4) Independence and self-reliance, but not extreme individualism.

(5) A recognition of the interdependence and unity of all life.

VI. RELIGION

"It is not enough to patch the holes in a man's shirt"—persons must be changed. It is the realism of Christianity that recognizes man as a sinner, and that his selfishness must be overcome through God's grace and forgiveness before he can find real security. Religion as man's response to reality is the keystone in the arch of rural security. Once I was among those who thought that the manipulation of environment was all that was necessary to bring the

Kingdom to earth. But now I am convinced that man's need goes deeper, and that he and his life can be redeemed only as every aspect of life is responsive to the sovereign will of God.

The Saga of a Mountain Doctor

A rattle of a car, a hearty hello, the wave of a hand mean the doctor to the people whose cabins lie along the road he travels to and from clinics. As they hear the familiar sound of that Ford, many of them will come to the door and hail him.

"We seen you comin' along, doc, so we thought we'd ask you to take a look at Iva May. She's got knots all over her head. And the baby, he's had a cold fur a week now. He carries on all night."

Hauling his two heavy bags from the back of the car and putting on his doctor's light so that he can see down a throat in the darkest of cabins, the doctor goes into the two-room cabin. After examining both children, he will leave medicine from the black bag and more than likely advice for wearing coats and drinking plenty of water to avoid colds.

A little farther on, he slows down for a man standing by the road.

"Do I jest keep on with this here medicine you give me last week, doc?"

"Yes, sir, you keep right on. You have enough to last you until next week. When I come by again you call me and we'll see how that back of yours is coming along."

On the porch in the next home down the road a piece, two women are washing. The car idles a moment while the doctor yells up:

"How's that little girl's broken arm?"

"Jest fine, doc, she don't complain a bit."

"O. K. Keep it in that sling, and bring her up to clinic next week for a final check-up."

At the beginning of the school year, the doctor would stop at the one-room schoolhouse along the way to give typhoid shots. As the teacher calls the roll, each student steps up to receive the doctor's needle.

At last at the clinic, the doctor may treat seven to twenty patients. Visitors at the clinic often report a case unable to travel to see him. After the last patient is treated, he will go up to see that case, then start homeward. With luck he may arrive home before dark. It all depends how many people hear that Ford coming.

The Warren H. Wilson Vocational Junior College

ARTHUR M. BANNERMAN, *Principal*

On August 31, 1942, the Warren H. Wilson Vocational Junior College opened its first session on the campus of the Asheville Farm School at Swannanoa, North Carolina. This junior college is one of three associated schools which, as a group, now constitute the educational center in the Southern mountain region for the Board of National Missions of the Presbyterian Church, U. S. A. The two other schools in the group are the Dorland-Bell unit for high school girls, which has been moved to the Farm School campus from Hot Springs, N. C., and the Asheville Farm School itself, which has served mountain boys of high school age during the forty-eight years of its operation.

In looking back over the past we find that the Presbyterian Church, together with other denominational groups, established a considerable number and variety of boarding and day schools throughout the mountain region in the years preceding and following the turn of the century. But conditions in the mountains have changed rapidly, and as the public school system was extended the need for many private schools, and particularly those which filled a purely local need, passed. Others were consolidated or were turned over to the management of public school boards. Improved travel and communication facilities had much to do with many of the changes which were made.

Due in large measure to this general trend in the history of private schools in the Southern mountains, the Presbyterian Board took action in April, 1942, relative to its remaining schools in the region. Among other things, it has decided that mountain young people could be better served through a single strong and well-integrated central institution than through the support of a group of separate schools with limited facilities and circumscribed curricula.

The campus of the Asheville Farm School, with its 680 acres of land and its well-developed plant, was selected as the location for this new project. At the same time the Mossop School at Harriman, Tennessee, a girls' secondary boarding school, was discontinued, while the facilities of the Dorland-Bell School at Hot Springs, another secondary school for girls, were moved to the Asheville Farm

School campus, there to be constituted as the Dorland-Bell unit of the new group of associated schools.

To summarize, the church will now support under a single administration but one boarding institution of three associated schools in the Southern mountain region: the Warren H. Wilson Vocational Junior College, the Dorland-Bell unit for high school girls, and the Asheville Farm School unit for high school boys. But this central unit will be more than a boarding school in the restricted sense of that term. From its campus will radiate an extension service among isolated communities; while the campus itself will serve as a regional conference grounds and training center for other units and boards of the church, as well as for associated groups at work in the area.

Certain phases of this total program, including the Asheville Farm School and its extension department, have been described in earlier issues of *Mountain Life and Work*. The Warren H. Wilson Vocational Junior College, however, has certain features which are new in junior college planning. Dr. Warren H. Wilson, whose name the school bears, was known among the members of the Conference of Southern Mountain Workers for his scholarly, yet very human, approach to the mountains and their people.

The junior college movement has had a rapid growth in this country during the present century. In 1941 there were 627 of these institutions with an enrollment of 267,000 students. But in spite of the fact statistics show that only about one fourth of all junior college students go on to advanced institutions, the great majority of the junior colleges themselves continue to be primarily preparatory in nature. Their curricula are built up with the university in mind, and they are more concerned about their academic standing in the eyes of the latter than in giving the best possible terminal education to the majority of their students whose formal education will end with graduation from the junior college.

Walter C. Eells, Executive Secretary of the American Association of Junior Colleges, has said: "To thousands of students who probably will com-

plete their formal education at the sophomore level, the junior college offers two years of general terminal education designed to develop good citizenship and broad social understanding through courses of study that emphasize breadth, unity, and comprehension. Curricula are being organized to give such students a unitary conception of our developing civilization and of the place which they should occupy in it.

"The younger citizen, however, should be prepared not only to live a better life, but also to earn a better living than would be possible without collegiate education. There is a considerable group of semiprofessions between the level of the trades and the level of the professions for which two years of college training are commonly considered necessary and sufficient."*

If this is true for the country as a whole, how much more true is it for the graduates of our mountain high schools! Anyone familiar with the average mountain community and its public high schools knows its cultural, social, and educational limitations. He knows, moreover, that there are but a handful of colleges, either senior or junior, open to any of the students save the most favored financially and intellectually, and that this handful of colleges, in turn, are set up in the main along traditional academic patterns. The few bright exceptions are known to the readers of *Mountain Life and Work*.

Two difficulties in the way of setting up more realistic and liberalized curricula are frequently offered by school executives who otherwise would agree that something ought to be done about the matter. The first is that the school will lose its professional standing; the second is that students will not enroll in significant numbers in the various terminal studies which might be offered. Naturally, no one wants to be associated with a school which has no professional standing or which is outside the family of respectable institutions, nor is a student-less school an acceptable prospect. Both these objections, therefore, are very real, but neither is unsurmountable. No one, moreover, willingly accepts the unfortunate situation in which the college sets the pattern for the high school course of study, the four-year college sets it for the two-year college, and the graduate school for the four-year institution.

But North Carolina, fortunately, has a liberal

and progressive state department of public instruction. It has not only permitted, but encouraged, experimentation in liberalized cultural and vocational education at the Asheville Farm School for more than a decade, and now it is recognizing and accrediting the program of the Wilson Vocational Junior College so that other institutions of a similar nature may be established throughout the state. It is difficult to believe that other state departments and accrediting groups are not equally sympathetic toward experimentation by institutions which are staffed by professionally trained personnel with adequate laboratories, shop and other plant facilities.

And as long as a school has professional standing its students are not slow to discover the value of study and work in semiprofessional and real-life situations outside the traditional academic pattern. An institution cannot achieve all of these objectives in a day, but it can set them forth.

There is not space here to explain in detail the curriculum of the Wilson Junior College. In brief, however, the school campus is set up as an integrated community in which all members, both staff and students, have their respective responsibilities to perform, their opportunities for social and cultural living, and for study. In the maintenance and growth of this community each student selects his place of responsibility—that is, his vocational major. This may be in the dairy, on the farm, in the mechanical or electrical shops, in institutional management, in the print shop, in woodworking or carpentry, in homemaking, practical nursing or dietetics, in business, in landscaping, or in some other field of work. Insofar as possible, this position which the student has in the school community is correlated with his laboratory and shop training. For example, the student in agriculture assists in the operation of the school farm. Nor is any student permitted to graduate with simply a theoretical or textual knowledge of a vocation—he must have put his knowledge to practical test in the campus community.

No student, moreover, is permitted to graduate simply because he has taken certain courses in mathematics, English, science, and the like. He must graduate through one of the vocational departments in which the requirements are such that a normal student requires about two years to complete them.

It could well be maintained that the finest edu-

cation any young person can get is through such a correlated laboratory and work experience, for it is here that he learns to assume responsibility to see a job through to its conclusion, to think for himself, and, in short, to become a self-sustaining and responsible member of his community.

Over and above these vocational majors there are studies in mathematics, English, the social sciences, the physical and biological sciences, and in religious education and Bible—the kind of courses usually recognized and accredited in any collegiate system. There are, moreover, the so-called extra-curricular activities: music, dramatics, physical education, organized games, and so forth.

"But," someone will ask, "what if the graduate of this junior college wants to go on to a four-year college? Will he get credit for these things?"

One might well wish the word "credit" expelled from educational parlance, but, unhappily, it is still with us and the question of credits must be answered. Actually, however, we know it will never need to be answered for the great majority of our students, for they will leave us to face life itself, rather than the dean of a four-year college. For those few who have shown unusual scholarship, indicating their ability and aptitude for professional study, we believe the door will not be closed; for those who have enough money to pay their college bills, or athletic ability sufficient to play varsity football, we suspect the beckoning hands of other institutions of higher learning will not be lacking.

*The Phi Delta Kappan.

The farm population has the heaviest educational load to carry, due to the fact that nearly twice as many children in proportion to adults are located in the rural areas as compared with the large cities. Farm families have 31 per cent of the nation's children of school age, yet they receive only 9 per cent of the national income.

The supreme goal of education should be to fit youth for life's responsibilities and opportunities; it should help them find a place of service which, as far as possible, will best suit their capabilities. This does not mean that we have to make education just a 'bread-and-butter' affair. Vocational training without culture tends to become crass and

materialistic; culture training without vocational guidance and training tends to become impractical and too isolated from reality.

There is too much of a tendency to make rural schools a replica of urban schools, not only in the curriculum but in the buildings, equipment, and educational standards. Our rural schools should be adapted more closely to meet rural conditions and needs.

Although a majority of our young people of today attend high school for at least two years, a majority of our voting population has had less than an eighth-grade education. Over 18,000,000 adults are so poorly educated that they cannot read a newspaper understandingly or write a simple letter. In spite of our attendance laws, over 800,000 children of school age are not enrolled in any school. . . .

All Children Should Have—

1. Time to play.
2. Space to play where they can move freely.
3. Play areas and play materials that they can use by themselves.
4. Opportunity for spontaneous play and self-expression.
5. Trained leadership for organized recreation.
6. Special recreational guidance with its emphasis on group life for personality development.

We are impressed with the wide variance in the opportunities granted the youth of the land.

Where in one state a pupil attends school 19 days, in another, only 12.

Where in one state 27 out of every 100 children attend high school, in another, only 11 out of every 100.

Where one state may spend \$5, another spends only \$1.

For every \$4.70 a teacher draws in one state, in another, only \$1.

Where one state spends \$6 on school property, \$1 is spent in another.

Where one state has \$7 per capita for each child, another has \$1.

—C. MARGUERITE MORSE, *President, Florida Education Association, Clearwater, Fla.*

A Mountain Girl on Education

OPAL CARNAHAN

*Miss Carnahan is a Harlan County, Kentucky, girl.
This is her address as first in the graduating
class at Dorland-Bell*

We are busily and happily engaged these last days before graduation, reviewing lines for the senior play, writing prophecies and wills, and dreamily sewing on that white cloud of a dress which is to be worn on the long anticipated occasion. But beneath all the veneer of excitement and thrills, so deftly cloistered by gay skirts and sweaters, there is a piercing wonder—a wonder that has suddenly leaped into importance these latter months as we have discussed and rediscussed that absorbing and challenging question, "What next after high school?"

It so happens that in our small class of ten at Dorland-Bell, most of us hope college will be the answer—but will this be the right answer? Can college give us what we need, what we really want? Will it be more than a narrow routine of courses and credits? What will our education do for us after we are graduated? Will it give us something definite—something that will enable us to earn a livelihood? We know that it is essential in a practical world to be able to do well some definite thing. Employers are no respecters of education *per se*; they are interested in education only in so far as it adds to one's ability to do a particular job. Knowing this so thoroughly, we question the value of a college education if the graduate can only somewhat feebly answer to this practical world, "I majored in Sanskrit and hope to be a translator some day."

Too, as graduation draws nearer and nearer, we begin to wonder about the years already spent in this educational process. How might the process be improved so that the twenty-two million children in the schools of our country might become happy, self-supporting, independent, constructive, educated, well-rounded individuals—capable of striving for true democracy?

Looking back, we see days and days, accumulating into years, during which we received no instruction from our grade teachers as to the health

and care of our bodies, few recreational enjoyments, and no suggestions for clubs or hobbies. I remember reading in a limp old magazine about soap carving and being fascinated by the idea. But from no one did I get a scrap of information. So in the formative years spent in elementary school, I say let there be physical training and physical examinations; let there be more recreational facilities, and let there be creative arts!

In my high school period many unusual opportunities have been offered me through Dorland-Bell School. We realize ours to be a superior program of education. But what about those friends of mine who attended public school—four subjects required of all students, no more or no less. For the college-going boy or girl and for those who detest the idea of college and plan to work in the mill next year—the same subjects. Of what value will this education, so word-consciously learned from textbooks, be to these students in life? Let there, again, be physical education courses, manual training courses, training in domestic science; let there be vocational courses; let there be music, painting, modeling, folk dancing; let there be vocational guidance from trained authorities!

If you are interested, if we are interested, perhaps something can be done about this educational system which offers so little to millions, who in turn leave school insecure, ill-trained, and unable to find means of self-support; who often turn to relief for a mere existence. An ideal system should provide adequate schooling for the millions condemned by poverty and for the minority groups. Also, teachers with personality, culture, and training are desperately needed, because education cannot be better than its teachers. If this "solution" can somehow be achieved, we are certain the spanning of that enormous gap between the classroom and life outside will have begun!

As youth today, we join hands with any and all to further this cause. We go forth puzzled but determined to get the education which is the rightful heritage of young America in search of a democracy founded upon the ideals of "freedom, tolerance, and human growth."

The Community and Democracy

ALVA W. TAYLOR

DR. ARTHUR E. MORGAN ON COMMUNITY DEMOCRACY

The editor has been privileged to read the manuscript of a forthcoming book on *The Community, The Primary Unit of Society*, by Dr. Arthur E. Morgan. It will be published this autumn. It is a striking contribution to a subject that is increasingly challenging the attention of those interested in sociology, the essentials of democracy and in human betterment. The author, as is his wont, goes down to the fundamentals, basing ethics on sound scientific findings as well as on religious motivations.

Social history relates that the congregates of society have been in villages and small communities for the most of human history; the modern city is, in the cycles of time, a very modern thing, and Dr. Morgan thinks that in its diversifying of life and its breaking up of the neighborly and cooperative relations of the village it menaces many of the fundamental values of both democratic living and the good life. He says the major values of society are not to be found in business, art, government or science, but in the elemental traits of "good will, neighborliness, fair play, courage, tolerance, open-minded inquiry and patience." A great democratic civilization can be developed out of these traits, and science, the arts and weal'th will develop as their fruits. Any attainment of these fruits of culture will decay, no difference how great the wealth, learning and artistic attainments, if these basic moral traits are lost. These basic traits are developed primarily in the family and in the immature, teachable and impressionable years of childhood. The family needs the environmental influences of a community, but it must be a realizable community—one in which the lives of others can mix and mingle and the mores of a social life fructify.

Every brilliant epoch in the history of peoples has come to disaster when its culture was at the top instead of rooted in the community life at the base of society. Thus it is written, like all true prophecy, on the pages of experience, that dictatorships, an aristocratic culture, the economic rule of the wealthy few must fail; even if Hitler and his Fascist-minded legions won, their days would be numbered. "There are few more alluring myths in all

history than that social wrongs can be set right in one mighty effort directed by great organizing genius at the top." Nor is our democracy safe if and when we win, for "just as the precious values of the ancient community were submerged by empire and feudalism, so the present-day community with its invaluable cultured tradition is being dissolved, diluted and submerged by modern technology, commercialism, mass production, and centralized government."

The author sees in the Community Council one of the best approaches to the building of an integrated, cooperative community life. He has organized Community Service, Inc. (Yellow Springs, O.), to give counsel and advice to those interested in community building. (Membership \$3.00.) It is a non-profit organization open to both individuals and organizations. It will gather information on successful community projects and undertakings, give counsel on plans, send reading lists, furnish lecturers. An introductory statement, a reprint of an article in the *Atlantic Monthly*, will be sent upon request.

Dr. Morgan is a builder as well as a philosopher. He has engineered the building of great dams and flood control projects and he largely designed the socio-economic program of the TVA. The village of Norris is a monument to his genius as is Antioch College, which, founded by Horace Mann, father of the American public school system, had fallen into decay. Under his guiding mind and hand it is today one of the most unique and useful institutions of higher learning in the world. Now up in a highland valley in North Carolina he is experimenting with community building. A tract of 1,200 acres at the foot of Celo Mountain, just east of Mt. Mitchell has been acquired and the beginnings of a new community made. It is in a beautiful valley, with an altitude close to 3,000 feet. The soil is a sandy loam, requiring liming and adaptable to truck and potato farming. There is plenty of timber and much good grass land. The objective is not only a stable economic income but community building.

The aims are described as follows:

"What is planned is a small community of relatively independent neighbors, carefully chosen

because of character, physical and mental soundness, practical competence, and capacity and interest to share in the general purpose of the undertaking. There is no effort to seek agreement beforehand on any theory of social organization. People are not desired who would come primarily as proselytes of any particular way of reforming society and who would plan to force their views on the community. Given the kind of persons described as desirable to make up the community, they can work out gradually such types of co-operative undertakings and other social organization as seem suitable.

It is planned that the project shall be as nearly as possible self-supporting. Assistance is on the basis of loans and not on gifts. Land tenure will be: first, a trial period; then, if the person or family remains in the community, tenure as long as the tract is properly used for purposes which are in harmony with the standard of the community."

AN ADVENTURE IN COMMUNITY DEMOCRACY

Perhaps the most forthright adventure for a democracy built from the bottom up, as Dr. Morgan advocates, was that directed by Wilbur C. and Elsie Phillips in Cincinnati, called the Social Unit or "block system." Mr. Phillips tells the story in a 380 page book with the above title (Social Unit Press, N. Y.) To one interested in social adventure it is a thrilling narrative, told with the art of human interest and threaded with enough personal reference to give it a dramatic touch. There is a charm in the way the author relates their experimental errors and in the humility displayed in telling a personal story with the objectivity of a scientific observation and analysis.

They started as social welfare workers in New York city and made their first discoveries in dealing with the milk problem. Here they found group action by those at the bottom greatly improved on the administrative activity of those at the top. So, being youthful and idealist socialists they chose Milwaukee with its socialist administration as the base for their first experiment. They selected a Catholic parish for their experiment because of the enthusiasm of the parish priest for it as a means to better social service among his poor parishioners. The city administration lent aid and child welfare was made the object of organization. They organized the mothers in each block, were thus able to discover the real needs and with the cooperation of doctors and nurses saved many lives. Their com-

mittees included city leaders of all faiths and political and economic alignments and was in no sense socialistic, but block by block, community organization frightened those who found profit in partisan political machinery and in economic control and the very elements who accused the socialists of fomenting class conflict themselves arose to destroy the experiment.

The Phillipses were not discouraged; they took the objective viewpoint of the scientist conducting an experiment, underwent personal deprivation but at last interested Mrs. Willard Straight, that benign heiress who devoted so much of her fortune to the help of social experiments and liberal causes that other wealthy philanthropists shied at supporting. The result was an ample fund and the backing of a group of benevolent folk of national reputation. Cincinnati was selected for the next experiment because it was both northern and southern, with a cosmopolitan population and its infamous old "Boss Cox" machine had recently been overthrown, thus giving a reform government, but one not socialist.

Next a section of the city was chosen where social welfare was greatly needed. The city government was interested and the three year experiment was begun with both local and national councils to advise. It took a solid year to educate the people and secure an effective block organization. Again the welfare of children was made the heart of the undertaking but on that universal family interest education on cooperation, common council and group discussion was builded. A complete census, embodying many things of welfare interest, and a register of childhood up to six years of age was secured. The doctors were the last professional group to agree to cooperate but worked well, once they were in on it, and, together with a whole bevy of community nurses paid out of the large benevolent fund secured, conducted a thorough campaign of health education and malady prevention. The city health, school and welfare departments cooperated.

Then came the first hectic and disturbing opposition; it was from a leading old school social worker, the chief advisor on benevolences to the richest man in the city, and supported by him. Later the city nurses joined in criticism because the Social Unit nursing was not according to their pattern. Then the "reform" mayor got excited over the block organization; it was discussing other things than child welfare; it was a potential basis for dis-

turbance of the new—better, but still political city machine; it was democracy from the bottom up instead of administration from the top down. Talk of health insurance frightened the head of the city health department, though he was paid a salary to prevent disease, and he grew cold. The "reform" mayor's crew heard that the Phillipses had been socialists and their work in Milwaukee plus the Bolshevik revolution, then on in Russia, furnished the fertile muck in which poisonous rumors rooted and the miasma of orthodox economic fear arose. The war was on; the community chest asked them to withdraw their request for inclusion; the largest giver notified the managers that his \$25,000 gift would be doubled if the Social Unit was left out but withdrawn if it was left in.

The national and city councils upheld the Units as did many of the more liberal and prominent citizens and the families concerned, some 4,000 of them voted 120 to one for the Units. But the withdrawal of funds closed the case. The founders philosophically observed that the fatal step was that of dependence, even in part, on politically managed city funds. Democracy from the bottom up must be supported by the people who can work out a genuine "town-meeting" type of democratic process. Once any of the "powers-that-be," political, business, even "lady-bountiful" benevolence were depended upon the help could turn to hindrance or even to open opposition; the administration from above demands authority, no disturbance of the conventional ways, and money and political machinery demand the right to rule.

So our pioneers, experimenting in the processes of a fundamental democracy, based on simple neighborliness and good will, acknowledged their second defeat but remained true to their theory that social experiments, like those of the organic sciences, must be considered objectively. So they took their years of thinking, toil and sacrifices as a scientific sociological experiment, and observed that the cooperative economic movement has the correct method, in that it builds from the bottom on the people who believe in it, neither asks nor accepts benevolent or political support and gives one vote to each participating member without regard to any other status he may have. They then turned with philosophical calm to write this account of their experiments, and with it a delightful *apologia pro vita sua*—a record of social adventure as thrilling, to those interested in

social progress and the evolution of a truly democratic process, as is the record of scientific discovery in undiscovered realms, whether geographic or electrical or in such fascinating books as those Paul de Kruif writes on medical discoveries.

Dr. Morgan's plan stands a better chance to succeed though it will bring no such striking quick results as the Social Units got in terms of medical prevention. He proposes rural and village community organization and offers no intrusion of the rich man's control through the inhibitions that "business as usual" demands. He starts in communities where there is general personal acquaintance, a measure of neighborliness and among a folk who thus more readily unite economic, welfare and religio-ethical motivation, all of which must be united in a fundamental community democracy. And he is himself an engineer as well as a scientist, an educator and a deeply but sanely religious man. No "taint" of radicalism pursues him and his theory of "The Long Road" lends the everlasting quality of patience to his task. He too seeks to build the solid vertebra of economic cooperation into the community blue print of a democracy builded upon good-will, neighborliness and an economic and social as well as a political democracy.

COMMUNITY COOPERATION FOR "PRODUCTION NOW"

Here is an account of how cooperative action has been initiated in Morrow County, Ohio, to enable farmers and all others who can help in doing their part to win the war through the production and conservation of food and material. It was all started by a local newspaper man, the county farm agent and the representative of the Farm Credit Administration. They concluded: "The men in Washington can't win this war alone . . . the common people here at home could win this war. . . . The people can produce the food, the weapons, and the fighters that will win this war. We can do it with 'Production Now,' not with production in 1943." They enlisted representatives from all organizations in the county, including those of farmers, county commissioners, and other officials, the vocational, agricultural and home demonstration teachers, representatives of the churches and schools, the Red Cross, labor unions and youth societies, and just about everybody that was working in any way for the common good. The township trustees were made the local committee on activities and the whole county was organized to salvage everything the

government has so far asked the people to salvage. Most farms can produce a good deal of scrap iron, but where good machine parts were found they were put into a pool from which broken machines may be repaired. It was recommended that a special service man be appointed to arrange priority upon tires and to so allocate them that the individual farmer would not be held up in his production. Committees were appointed on gardens, information about growing, processing and storing fruits and vegetables, and also to prevent duplication of work and to promote cooperation of effort.

Mr. W. G. Hoag of the Farm Credit Association describes the effort thus: "The farmers agreed to get in touch with school authorities regarding school help in the spring and fall. They wanted to know whether arrangements could be made to give school credit to boys and girls who stayed home occasionally to do needed war work. Vocational agricultural teachers were appointed to carry out a survey by townships of all available farm power:

combines, threshers, pickers, tractors, etc. Their job was to find out which machines are available for hire and, with the help of the operators, to try and establish a uniform price. They also expect to explore the labor that may be available among those who have retired but are still able to work; among factory workers after hours, and retired women who could work in farm homes and release farm wives for outside work."

"A county farm labor committee immediately named five men in each township to make a labor survey. Each farmer started down the road and found out what his neighbors were going to need in the way of help. Thus, 25 farms in each township were surveyed, giving an accurate picture of the labor situation."

This effort, if made to work, will become a most telling illustration, not only of how cooperation can help "Production Now" as a war effort, but how democracy can be made to work from the bottom up through local cooperative effort.



A Rewarding Course of Study—The Cooperative Movement

Considerable interest and thought are being given in these days to constructive modifications in our economic system and commercial outlook. All promising experiences and systems in this field are being examined. One of the valuable modern movements, which is not only economic but social in its corrective influence, is the cooperative movement. It has grown and developed so rapidly and has shown such strength and vitality that it is worthy of careful consideration and study by thoughtful persons.

To meet this demand, the University of North Carolina has prepared a correspondence course of 26 lessons which deals with the objectives, principles and practices of various types of cooperative organizations. The course is a practical one and its study should enable those who complete it both to understand and to participate successfully in cooperative endeavors.

The course is arranged for individual or group study and for credit or non-credit students. Some of the best work done in correspondence courses is

in discussion groups, accompanied by individual study, on a non-credit basis, and this course especially offers rewarding outcomes for this type of effort.

The program of study is divided into eight parts or units: The first three deal with the rise and development of the cooperative movement in Europe and in the United States and with the basic principles which enabled it to grow and expand. Units IV and V deal with consumer cooperation, emphasizing its psychological and sociological aspects and the role which labor, education and religion have had in its successful development. Unit VI is concerned with the study of four special types of cooperatives that have local and national outreach. Unit VII studies the national and international implications of the movement, its relation to the various "isms" and to the cooperative state and the criticisms raised against such trends. The course is climaxed in the last unit in bringing to a focus the practical steps necessary for the organization and management of a consumer cooperative.

The Cooperative South

CHARLES MAGILL SMITH

Executive Secretary, Southeastern Cooperative League

When, in 1938, President Roosevelt called the South "the Nation's No. 1 economic problem," that problem was acute enough. Now, when the whole world is at war and one of the basic issues is the freedom of all people from want, the unsolved problems of the South constitute a threat to democracy everywhere. Our American system will not have met the challenge of the times until it has at least shown the way toward a democratic solution for these problems. And the times cry out for action.

The problem of the South is in large part the problem of the farmer who tries to wrest a living from unproductive soil, and sees his holdings grow smaller each year; his soil washing away with the rains, and his family sinking deeper and deeper into poverty. It is the problem of the farmer who dares not risk change and yet risks all on a single gamble—the one money crop that he and his fathers before him have grown down through the generations. It is the problem of the farmer who buys his supplies at retail from an agent of a Northern manufacturer and on every purchase pays an overcharge that leaves him and the South the poorer. It is the problem of the farmer who sells his produce at less than its cost of production and who is pushed by debt off his own land and forced into the growing mass of hired farm laborers; of the tenant who moves from farm to farm, starting each new venture with the odds against him greater than before; of the farm wife whose never-ending and unavailing labor makes her old at twenty-five; of farm children who are born to poverty and hopelessness.

At the bottom of it all is the problem of dependency. Dependency on merchants who control the supply of fertilizer and feed and seed, and sell it for a profit; on bankers who control the supply of capital and lend it for profit; on dealers who control the demand for the farmers' produce, and buy that produce to sell it for a profit; on government, whose efforts to halt the downward course of Southern farmers has endangered our hard-won political democracy.

An end can be put to this multiform dependency.

The Southern people can provide for themselves the services for which they have paid so dearly in the past. They can build their own industries and end the flow of wealth from the South to other regions. They can provide their own capital and create their own opportunities. These things can be done if the Southern people will avail themselves of the cooperative form of organization which has restored to the people of other regions of this nation, as well as whole nations abroad, control over the economic machinery by which they live.

"Cooperation," says the English authority, Geo. J. Holyoake, "supplements political economy by organizing the distribution of wealth. It touches no man's fortune, it seeks no plunder, it causes no disturbance in society, it gives no trouble to statesmen, it enters into no secret association. It contemplates no violence, it subverts no order, it envies no dignity, it seeks no favor, it keeps no terms with the idle, and it will not break faith with the industrious. It means self-help, self-dependence, and such share of the common competence as labor shall earn or thought can win, and this it intends to have."

Of all the choices which lie before the Southern people, this is one which is in keeping with Southern conservatism and the Southern tradition of independence and self-help. And it offers promise that the South can, by its own effort, in course of time not only gain economic parity with the rest of the nation, but itself make a substantial contribution to national well-being.

The cooperative movement is now a hundred years old. Its methods have been tested in every part of the world and under all conceivable conditions. It has flourished where the people have been free to form voluntary associations for study and action on their common problems. Before the war, in 1939, the globe was covered by a network of consumer cooperatives which served 73,000,000 members in 39 countries. A recent estimate shows that, despite wartime dislocations and the strangulation of several national cooperative movements by the totalitarian conquerors, the cooperatives of 26 countries

have a membership of more than 50,000,000. In the free nations the movement has gained in strength and is making a unique contribution to economic stability and to the morale of the people. In the United States particularly the movement has taken great strides forward, and since the outbreak of war the cooperatives of other nations have looked to those of the United States to provide leadership of the world-wide movement.

Here, then, in the United States is firmly established what the *New York Times* calls "one of the world's most peaceful, most constructive economic reform movements," a movement designed to meet the very needs which the South feels most acutely. The rank and file of Southern people, cut off from progressive movements of other regions, cannot be expected of their own initiative to seize hold of the cooperative method and with it refashion their own destinies. There must be knowledge and there must be leadership. In course of time, knowledge of the cooperative movement would filter through the South and the new leadership which is required would gradually emerge, but it is questionable whether or not this would come in time to stave off the alternative of state action. The tempo of social and economic change has been so quickened that, without the benefit of some form of catalysis, the evolutionary processes of democracy may be unable to keep pace with the march of stateism. Those whose professional concern it is to improve the quality of life in our Southern regions can serve as the catalytic agents which will bring to the people here knowledge of the cooperative alternative to stateism in time to stave off disaster.

The people of the South must learn how the people of other regions have met problems in many respects identical with their own and solved them cooperatively.

Today one sixth of all the farm supplies sold in the country are distributed by cooperatives.

Seven hundred thousand farm homes get their light and power from consumer cooperative rural electric associations.

Thirty-one hundred co-op stores from Maine to California and from Florida to Washington supply merchandise to half a million families. A thousand food stores from coast to coast specialize in uniform "co-op" label groceries, bringing better living to consumers through more dependable quality or lower price.

Fifteen hundred co-op service stations furnish co-op gas and oil to another half million co-op members.

Half a million families have insured their lives, their cars or their homes in consumer-owned insurance companies. Another six million have insured their farm property in small insurance mutuals.

The methods of cooperation have proved successful in nearly every kind of enterprise—housing, telephone service, cafeterias, bakeries, credit unions and banking, book stores, health cooperatives, burial co-ops, eating clubs and cleaning and pressing establishments, recreation associations and camps.

Local cooperative associations are united in regional wholesale cooperatives; wholesale cooperatives are united in the national purchasing association, national cooperatives, and in the national educational organization, the Cooperative League, U. S. A. The cooperative, under this leadership, has been applied to almost every farming need and, going beyond this, has met many needs of farmers as consumers and of consumers who are not farmers. The traditional antagonism between rural producer and urban consumer is disappearing in many regions as farmer cooperatives enter into arrangements with urban consumers' cooperatives for a direct exchange of values without the services of a middleman. The outlines of a cooperative economy are beginning to appear.

We of the South need not go to other regions to find striking examples of successful cooperative action. There are scores of local cooperative associations, uniting the people in common efforts to solve common problems, adding to the economic well-being of each member, creating a new and vital social experience, strengthening democracy at its foundations. Moreover, one of the largest of the farmers' cooperative wholesalers, Southern States Cooperative, has its headquarters in Richmond, Va., and now serves more than 100,000 members in half a dozen states, doing an annual business of more than \$28,000,000. There are other cooperatives in the region that have become "big business." They are beginning to break the hold of the fertilizer trust which does three fifths of its business in the Southeastern states.

There does not, however, exist in the South a regional cooperative association which has been at the same time successful in building volume of business and in maintaining in full measure the

form and spirit of democracy. Those which have built the greatest volume of trade have, in doing so, tended more and more to centralize control in the hands of professional management. Local initiative has been inhibited, membership participation has slackened, and the people have become content to have others do for them what they could and should do for themselves.

It is to this problem that the Southeastern Cooperative League addresses itself. It holds conferences to bring about a greater public understanding of the cooperative movement; it seeks out leaders

who will promote the organization of local co-ops; it provides certain essential services to its affiliated co-ops and to others; it helps groups of co-ops of the same area to plan for joint action on their common problems; it attempts to formulate a policy for the cooperative movement on the special problems of the South.

It looks forward to the day when no Southerner need rely on a system designed to exploit the South for profit, but can market what he has to sell and purchase what he needs for himself through his own cooperative association. When that day comes, the South will have come into its own.



Cooperative Fertilizer Purchases (A REPORT)

ASHEVILLE FARM SCHOOL EXTENSION DEPT.
ROBERT M. MUIR, Director

It pays to buy our fertilizer cooperatively! We know because this spring we bought at least two carloads! There are at least seventy-five farmers in the several groups who pooled their order.

As usual, planning for the spring purchases of fertilizer got off to a late start. There would have been enough time if the snows hadn't held us up in getting together. Despite the snow and the late start, twelve farmers in the Swannanoa Valley, including the Asheville Farm School, put in their first order of ten tons. Later they sent in an order for almost as much more. In Yancey County three groups pooled their orders for 45.2 tons.

On the order for the group in the Swannanoa Valley there was a saving of at least \$2.65 per bag or about \$53 for the order.

The three Yancey County groups were: Higgins, 34.1 tons; Paint Gap, 8 tons; Mine Fork, 3.1 tons. Since there are several different formulae it is impossible to figure the exact savings. The retailers in Yancey County do not handle some of them. We can only state what the cost was and estimate the approximate saving. The entire fertilizer cost to the three groups in Yancey County, including delivery, was \$1,175.71. As nearly as we can determine, these groups saved at least \$150.

It was not done without a great deal of work

and effort. We would especially like to recognize the tireless efforts and enthusiasm of Max Higgins in the work at Higgins, N. C. Mr. Paul H. Merkle is another who gave much encouragement and *energy* in promoting and delivering the fertilizer. The only compensation in the entire transaction was the cash saving to the individual purchasers and the satisfaction in the minds of the others that we had worked *together* as communities.

Several of us have talked over the problems and the great amount of work involved for a few people. We have the following suggestions to make for our consideration in the plans for next year.

1. That each community will plan to study the soil and determine the actual fertilizer needs.
2. That each community will set aside an evening a week, early next year, to consider the *cooperative way* of doing business.
3. That each community will select two or three representatives to meet with those of the other communities to make the actual purchases.
4. That a *county cooperative organization* be studied and planned for so that it will not be necessary to go through this process each year.
5. That all those who participated in the buying this year tell their friends and neighbors about the *cooperative way* of doing business.

The Rural Church Situation

ORRIN L. KEENER

I "Feed My Sheep"

A shepherd from Mars, stopping in town the other day, was greatly distressed by what he had just seen in the Southern Appalachians: many flocks with no shepherd, good or poor; many lambs lost or strayed; and abundant evidence of sheep-killing dogs running loose. "In my country," said he, "such things just could not be, for we love sheep."

"Many of the flocks," he went on, "are only seen once or twice a month, when some overworked shepherd, or perhaps a man who makes his living digging coal, gives them a few handfuls of salt. Lambs that have been grazing and gamboling together all week on the public commons are separated on Sunday—despite the fact that a stranger who knows sheep can't tell a Merino from a Southdown—so each will receive the right salt at the hands of the right shepherd. In my country we have no Merino or Southdown shepherds and no Merino or Southdown salt; shepherds are shepherds and salt is salt, but every sheep has a shepherd and every lamb is cared for."

He paused for an explanation; so, thinking out loud, I explained that Southdown Shepherd Training Schools naturally stressed the merits of Southdowns, whereas Merino Shepherds heard the good points of Merino traditions. The other day an advertisement offered \$50 to each of 300 young Hampshire lambs (about two months free pasture) in any one of 80 Hampshire lamb lots; to be awarded on the basis of the best knowledge and interpretation of Hampshire traditions." Apparently there are some isolationists still trying to preserve artificial distinctions. Further evidence of this is seen at University Pastures, where a half-million dollar Merino Foundation Building was erected. The Southdowns then put up a Southdown building; the Hampshires, a Hampshire building; there is even an Angora building! What is invested in these buildings would go a long way toward providing for shepherds in Appalachia.

"Perhaps some extra care may be needed around University Pastures," remarked the Martian; "but why can't the shepherds work out a cooperative program as they are doing today where the young

rams are being made ready to slaughter? (U.S.O.) Anyhow, isn't it a terrible waste trying to keep up denominational walls in these days of aviation? It is little wonder that the wall-builders are not respected overly much. And what about the different brands of salt?"

I saw a complaint the other day, I replied, of one Merino Salt Company official to the effect that a mature lamb's inability to distinguish Merino salt from other salt, after three months use, must be due to the failure of her shepherd. To the suggestion that sheep got restless when shepherds tried to discourse on the merits of a particular brand of salt, said official countered with some rationalizations that were about as logical as the justification of the poll tax law in certain Southern states. In another statement, the Merino Salt Company told Merino shepherds that, whereas the company had been able last year to contribute \$200,000 to the Merino Pension Fund, getting their flocks to use twice as much Merino salt would enable the company another year to set aside an even larger amount for the benefit of superannuated shepherds (Merinos).

"But isn't it true," asked the Martian, "that the Great Shepherd recognized only one kind of salt? True, he did mention salt that has lost its savor. By the way," he was thinking out loud, too, I guess, "could it be that these different salt companies could be actually putting out different kinds of 'salt,' using as a base some of the salt that has lost its savor, adding an 'artificial coloring, a different flavor, and perhaps a sugar coating?'"

That was one I couldn't answer. Walking as we talked, we had come to the bus station. While his bus came in, he had time for one more shot.

"After what I recently saw in England, it occurs to me that if we could get some shepherds and a few more big cities, would help the situation we are talking about, by driving some urban shepherds and their flocks out into rural areas, perhaps into Appalachia, where they could come to know at first hand both rural flocks and rural conditions. Also, the destruction of a few shepherd training schools might make it necessary to have one training center where all could be trained together, perhaps

out in the country where shepherd trainers would actually see a whole flock of lambs on the hillside instead of the more familiar single lamb running along a paved street on the end of a string. Good-bye."

II "Unite or Die"

Something is being done about church cooperation and unity in rural communities, it is true. One cannot help wondering, however, if certain words that have recently come to have an ominous ring may later be used to explain certain defeats of the Church: "Too little, too late;" "failure to be on the alert;" "lack of unified command." Certain it is that the defense line is thin in the Appalachian sector. More volunteers are needed, with better training, better equipment, better provision for the dependents of the men in service there. Like the Chinese, it is remarkable that they have been able to stay in the fight so long.

The needs of the area will never be adequately met until the implications of Christian democracy are better realized, until the establishment of the Kingdom of God on earth becomes an impelling objective. As we move towards that goal it will be necessary for church publication societies to provide more good inexpensive material simply written in terms of rural life, and to forego further appeals to prejudice in advertising their products; it will be necessary for more church officials to give up selfish denominational pride and practice the gospel they proclaim: "Except a grain of wheat (or a denomination) fall into the ground and die, it abideth by itself alone; but if it die, it bringeth forth much fruit."

How can Christians who are not themselves united ever expect to lead the world into a new and better League of Nations, thereby making possible the achievement of "peace on earth, and good will among men?" Surely no denomination still hopes to bring about Christian unity by bringing all under its own banner; for that is the way the Nazis or Japanese are trying to bring about world unity. For rural America, the alternatives seem to be, "Unite or die;" cooperate or see the carrying of Truth's banner pass into other hands.

Even if all Christians earnestly desired rural church cooperation and unity, there would still remain the problem of finding the technique by which to achieve that goal. The means are important: For years our churches, from the emotional

sect to the coldly-calculating business-like organization, have been working to promote the Kingdom, but not always cooperatively. The Master's way stresses loving consideration of others. Even the traditional seven blind men at the circus, arguing whether the elephant was like a tree, a wall, a fan, or a rope, could have solved their problem by neighborly consideration and cooperation: Clasping hands and moving right a step at a time, then using their hands to get their neighbor's "slant" on the subject; uniting and taking another step, and so on until they had moved around the elephant—such simple technique would have afforded the basis for harmonious understanding, and prevented the "katy-did, katy-didn't" argument with its crop of ill will. This method of procedure is both Christian and democratic; it is adapted to the needs of any community: *Join hands; one step at a time, to the right.*

The problem is difficult, the obstacles in the way are many, but the war has shown us that we can do today what yesterday seemed impossible. When we sacrifice for love as we now do for fear and hate, surely we will find that "with God all things are possible."

I had never noticed (he said) the great fields of heroism lying round about me; I had failed to see it present and alive. . . . And yet there it was before me in the daily lives of the labouring classes. Not in changing fights and desperate marches only is heroism to be looked for, but on every railway bridge and fireproof building that is going up today. On freight trains, on the decks of vessels, in cattle yards and mines, on lumber rafts, among the firemen and policemen, the demand for courage is incessant; and the supply never fails.—*William James, Harvard psychologist.*

"Prayer is a force as real as terrestrial gravity. As a physician, I have seen man, after all other therapy has failed, lifted out of disease and melancholy by the serene effort of prayer. It is the only power in the world that seems to overcome the so-called 'laws of nature'; the occasions on which prayer has dramatically done this have been termed 'miracles.' But a constant quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining power in their daily lives."—OR. ALEXIS CARRELL.

A Social Laboratory

JOSEPH H. BUNZELL

Dr. Bunzell is an able Austrian scholar—one of Hitler's victims and a real gift to America. He was director of the sociological laboratory concerning which he here writes

The Sociological Laboratory on Asheville College campus is a purely regional setup in order to serve both educational institutions and public agencies, aiding them in understanding each other and in working with each other. The need for such a clearing house is a very obvious one. In order to give leadership and guidance to the generations to come, we must depend on material assembled in the interests of a given unit to be described in geographical, socio-economic, topographical or any other needed form. Such units, both structural and functional, we call a region; and it is only through regional cooperation that such a laboratory can be useful.

Concept of a Sociological Laboratory. While founded by a sociologist and in content conditioned by scholarly standards, it is not a research institute. The research is a by-product and a means rather than an end in itself. Its functions are distinctly two-fold: (a) On one hand, to collect material already existing, excerpt such material, abstract and condense it as far as useful for the region, and make it available to institutions in two ways: (1) to the faculties as a collection of material, and (2) to the students as a study unit.

(1) Most of the institutions are eager to keep abreast of the times. The teachers, however, do not find leisure, nor can they be expected to find leisure for outside study, some of which would be very complicated and require extensive and comprehensive scientific apparatus. These teachers have no place to go for current educational literature, but read only the educational abstracts, or abstracting and condensing magazines, if that much. At best, each teacher can read only one or two professional periodicals, and those only in the fields of his main interests. The situation in the social sciences is especially precarious, since the social sciences and the viewpoints concerning them are subjected to a continuous re-evaluation.

(2) The study units for students consist of one topic and supplementary material which will be lent

out to the institutions for not less than two months and not longer than one school year. Such units are devised and being distributed by the Southern Sociological Society in the field of sociology. They can easily be enlarged for other fields if the necessary expert help and financial backing can be found. It would be especially commendable in the field of mathematics where the basic foundations laid are to be re-evaluated in high school and junior and senior colleges, and where, quite obviously, a great lack of knowledge exists. Such units would also tend to counteract the increasing lowering of standards. These are the two services a regional laboratory can render directly to the institutions participating in such a program of action.

(b) The service the institutions can render each other and the society to which they are responsible are of somewhat similar nature.

We have composed itemized check lists for both county and community description. Continuous reporting to the laboratory will enable us to notice pertinent changes practically at once. Such changes may comprise an increase or decrease of prices of commodities out of which we compose our index of living; an increase or decrease of migration, out of which we compose our urbanization index; an increase or decrease of rents or wages and cultural facilities and achievements, as well. We do not think that it will be necessary to have questionnaires filled out and returned in ever-increasing number, *ad infinitum*, throughout the years. We think rather that such information can be taken and given by the classroom teachers in teaching a more functional course of social study. The very fact that the student in school is asked for information on sanitary conditions, screening, and similar necessities of modern life in his community and in his home will work toward his wish to improve such conditions where they need improvement. This is not hurting a personal pride, but spreading more general knowledge and possibilities of social satisfaction. And it is social satisfaction which we will need most in the disturbing times ahead of us.

The laboratory, through these check-lists, will have contact with institutions which are building new citizenry and which, educated functionally for

such citizenship, will in turn be accustomed to and demand, as a right, what today may seem an extravagance of the wealthier middle class, or alms of the church boards.

The laboratory can also serve as a clearing-house for such information when requested by agencies and research workers. Furthermore, it can even obtain for them specific items of information which it finds are not yet compiled but may be considered pertinent. These regions, especially those economically underdeveloped, are today flooded with investigators and researchers. A superficial evaluation, followed by recommendations, rightly arouses resentment on the part of both school and county population. The laboratory, therefore, supported by the people of the region, and practically consisting of the people of the region, will be in a much better position to furnish such information toward scientific ends than an outside agency, the representatives of which, in the best of cases, stay two weeks and then make "well-meant" suggestions.

It will also be beneficial to the whole region in that it gives an unbiased central point which would exclude institutional rivalry as well as denominational quarrels. The colleges will have a better understanding of the undergraduates they will receive, of their abilities, as well as their background. They will be able to do more careful selecting than they could do otherwise. We are still very far from the allegedly equal opportunity in education. For each able high school senior who is going to college, five are trying to find a job, mostly on account of their financial situations, and that without considering war and the changes the war has brought; but for each three of the lowest scholarly ability who are not going to college, one is; and the coinciding results of all studies have shown that well over half of the people who go to college should not go, while many a gifted youngster has to stay at home.

Content of the Laboratory. The materials assembled in the Asheville Sociological Laboratory deal with seven major groups of subjects: Agriculture, Industries, Commerce, Information and Communications, Professions, Population, Arts, and the Church. They are also grouped according to physical and human resources. Since there are 1,088 items, many of which consist of ten or fifteen pamphlets, it would be useless to give the complete list which even with the cross-index would not fit into the framework of this article.

Aside from the general reference books which every library, even in small colleges, as a rule, has, we have taken pains to assemble books on research techniques and those pamphlets which describe such techniques as are suitable for small rural communities. Out of these we have tried to form both a standard county description and a check list of items to be reported upon by pupils and students.

A large part of the collection comprises publications of the Department of Agriculture; we note here especially the Discussion Series. Of some of the more pertinent ones we have additional copies for circulation among interested classroom teachers.

An almost complete set of the books of the American Youth Commission is in the collection, and careful selection of articles from *Rural Sociology*, *Social Forces*, *Journal of Educational Sociology*, *Journal of Educational Research*, *Junior College Journal*, *Planning and Civic Comment*, *Civic Planning Annual*, and others, has been made. We have, of course, the United States Census material, with special emphasis on the counties of our region.

Since we have consistently endeavored to collect data having a specific bearing on our own field of investigation rather than on the whole problem area of the South, sources from other states are excluded generally in order to have our material serve this region as precisely as possible, but where laws or descriptions of institutions stand as notable examples or models we have included them, whether they are of Virginia, Wisconsin, or Minnesota, and whether they are in the educational, economic, or political field. The subject nomenclature is largely that of the census, but the topical arrangement is ours, growing out of general principles; the fundamental one being to group the natural and human resources, and, within the latter, the institutions serving the needs of body, mind, and spirit. There would be, very obviously, a preponderance of material on soil conservation and natural resources.

At the moment the emphasis in the material is principally educational rather than purely sociological, or rural-sociological. This is to be explained out of the history of the study, which was to help the junior colleges to develop a more purposeful curriculum for serving the region.

Likewise, composition of the study units of the Laboratory today is calculated with the thought of having the junior colleges help their terminal students to develop a comprehensive understanding of

the social world and to make them familiar with the simpler tools of research.

Since the war is shortening the years of study for man and influencing also the length of study for woman, junior colleges must be looked to for the final stamp of education for life. The last two years of high school, however, are of even greater importance. According to an organization plan worked out by the writer, the four-year colleges would subdivide the region with each college co-operating with two or more junior colleges in its area. These, in turn, would cooperate with the high schools. For the latter not much material has been assembled by us, but the Materials Bureau of the County Library in Greenville, South Carolina, which is working under the auspices of the Southern Sociological Society, has decided to make the Asheville

Sociological Laboratory a depository for its units.

Conclusion. The idea of a sociological laboratory is inseparable from the concept of regionalism as worked out by the University of North Carolina (6) and the principles of national and international planning. It is, therefore, in line with all—perhaps futile—attempts toward a general improvement of social conditions in civilized states. Not limited by any boundaries of subject matter or institutional nature, but reaching comprehensively the whole of the region's natural and human resources, it should have an opportunity to prove itself a failure or success. It is to our knowledge the first deliberate attempt to solve the problem of regional planning through the educational system of the region, and, therefore, in a truly democratic—not parliamentary, but cooperative—pattern.

Mutual Hospital Insurance Association for Cumberland County

EUGENE SMATHERS

Ranking high in any list of the problems of our area is the health of our people, especially those of moderate means. And any attempt to improve this situation must consider the need for more adequate hospital and surgical care. To most of our families a case requiring hospitalization and surgical care is a real tragedy. The resources of the individual family are usually taxed to the extreme in such cases of emergency. It is to meet this need that the Cumberland County Mutual Hospital Association is being launched.

The Association proposes to insure each member family for hospital and surgical expenses to the amount of \$200.00 per year, and will allow \$100 for any one case of disability. Arrangements have been made with three hospitals in the area, Upland Sanatorium, Pleasant Hill, Chamberlain Memorial Hospital, Rockwood, and Vanderbilt University, Nashville, whereby special rates will be given the Association, thus increasing the actual protection afforded by the insurance by 40 per cent. However, hospitalization will not be limited to these three hospitals and their surgical staffs. Members may go to any hospital and use any surgeon they desire, and the Association will allow them the same rate schedule as set forth in the agreement with the cooperating hospitals and surgeons, and the member will pay any difference.

Any family in Cumberland County and adjacent areas are eligible for membership. Membership is on a family basis and dues will be \$3.00 for the first month and \$1.00 per month thereafter. If necessary additional fees may be levied by the Board of Directors. The family membership protects the husband, the wife and all unmarried children under 21 years of age living at home. It does not include any other persons living in the same household. In order to prevent a surge of minor surgical cases which would break the Association in the very beginning, there is a \$15.00 deductible clause in the by-laws which provides that the insured member must pay the first \$15.00 of expense in each case of disability. In addition, disability caused by natural child birth, tuberculosis, mental derangement and attempted suicide are not covered at all. Disability caused from cancer and thyroid trouble are not covered until the plan has been in effect for one year. No case of disability is covered the cause of which occurred prior to the date of membership.

The plan will take effect as soon as the first 100 members have paid the initial dues of \$3.00. It has the backing of several civic leaders in the county and a campaign of publicity is under way. We have hopes that this Association will prove the value of insurance for life to be greater than that for death, thus eventually growing into an association for complete medical care.

EDITORIAL

Social Security and Medical Care

The United States has been at the foot of the procession on social welfare legislation. This is not because Americans are less sympathetic with the underprivileged, but because our wealth and a standard of living higher than that in other nations made the need less imperative. The older industrial countries have had social security legislation, some of them for many years, and with it most of them include medical help. Now we have social security legislation. It is in the logic of events that it will in time be extended to medical care.

Great Britain has had insured health and medical care for the better part of a generation. It covers all wage earners whose income does not exceed 250 pounds a year. This includes about one-third of the population. In addition some twelve million other persons receive sick benefits and two-thirds of the hospital beds are tax supported. The British Medical Association fought the plan bitterly when it was being discussed and adopted, and the doctors even threatened to boycott the service, but they have now come to feel it a benign thing for them as well as for the people insured, and the president of the association has given it the highest commendation.

Australia and New Zealand have long been leaders in health insurance, and recently New Zealand has assumed the entire cost of health and medical care in the same way it does that of education. Russia's system is like New Zealand's as far as the supply of physicians makes it possible.

In pre-Hitler Germany twelve million citizens paid compulsory sickness insurance dues, including medical care, which covered at least one-half of the German people. The worker paid two-thirds and his employer one-third, medical care for his entire family was furnished and also a cash payment over a period of twenty-six weeks equal to one-half his wages. Several of the cantons in Switzerland have like plans, as did most of the continental countries. As usual, Denmark led them all, giving the most adequate medical care for all its people. The Danish Hospital System was almost entirely supported by taxation. In France the medical care of wage-earners was covered by state insurance.

A PROGRAM SUBMITTED

The Committee on Economic Security, forerunner of the Social Security Board, reporting on the question of health, stated: "As a first measure for meeting the very serious problem of sickness in families with low incomes we recommend a national preventive public health program . . . financed by state and local governments and administered by state and local health departments, the Federal Government to contribute financial and technical aid. . . . The second major step we believe to be the application of the principles of insurance to this problem."

In July, 1938, at the suggestion of President Roosevelt, the Interdepartmental Committee to Co-ordinate Health and Welfare Activities called a National Health Conference and presented the following program:

I. A. Expansion of the Existing Federal-State Cooperative Program Under Title VI (Public Health Work) of the Social Security Act, i.e., enlarged grants-in-aid to the states for the general development of local health services and for aid on specific health problems.

I. B. Expansion of the Existing Federal-State Cooperative Program for Maternal and Child Welfare Services Under Title V, Parts 1 and 2, of the Social Security Act, i.e., larger appropriations under Title V of the Social Security Act, to aid in the medical care of mothers and their new-born infants.

II. Federal Grants-in-Aid for the Construction of Needed Hospitals and Similar Facilities, and Special Grants on a Diminishing Basis Towards Defraying the Operating Costs of These New Institutions in the First Three Years of Their Existence.

III. Federal Grants-in-Aid to the States Toward the Costs of a Medical Care Program for Recipients of Public Assistance and Other Medically Needy Persons. Like Recommendation II, this proposal contemplates federal grants-in-aid to the states, not federal administration of services.

IV. Federal Grants-in-Aid to the States Toward

the Costs of a More General Medical Care Program.

V. Federal Action Toward the Development of Programs of Disability Compensation.

THE POOR SUFFER

The Technical Committee of the National Conference reported as follows:

The findings of the survey indicated that in large and small cities in all regions of the country, and in the rural areas, the frequency and severity of illness were uniformly higher in relief and marginal income families than in any other income class. For all urban areas, the excess in the frequency rate of sickness in the relief population, in comparison with that of the highest income class, was 62 per cent; for the marginal income class above the relief level, the excess was 23 per cent. In the relief population, the annual days of disability per capita amounted to 16 days; in the marginal income class, to 12 days; among persons in the highest income class, the rate was only 7 days per capita.

Among children in relief families, the annual days of disability per capita was 17 per cent higher than the average for children among families in comfortable economic circumstances. The average aged person in families of the highest income class was disabled by illness for $3\frac{1}{2}$ weeks in the survey year; among the aged in relief families, the rate was slightly over 8 weeks. One in every 20 family heads in the relief population was unable to work because of chronic disability, as contrasted with only 1 in 250 heads of families with incomes of \$3,000 and over.

Among all surveyed relief families, the tuberculosis case rate was more than 6 times as high as that of families above the \$3,000 income level; among Southern relief families, the rate was 10 times as high as in families of the upper income group. Illness due to the major chronic diseases of later life—cancer, rheumatism, diabetes, the cardiovascular and renal diseases—was over one and one-half times as frequent among relief families as among those in comfortable circumstances.

Comparisons of sickness and income among skilled, semi-skilled, and unskilled wage-earners show that the time lost during the year averaged 8.9 days per person in families that had less than \$1,200 to live on, 5.7 days per person in families with \$1,200-\$2,000, and 3.8 days per person in families with \$3,000 and over.

Histories of relief cases show how sickness leads to dependency and dependency to sickness. In 83 cities, during the winter of 1935-36, the illnesses in families on relief were compared with the illnesses in families that had \$3,000 a year or over. Acute illnesses disabled members of relief families 47 per cent more frequently than members of the families with more money, and chronic illnesses were 89 per cent more common.

These facts become still more striking if one keeps in mind the number of American families in each income group. A national study made during 1935-36 showed that about nine-tenths of all families had incomes of less than \$2,500 a year, and about half of these had less than \$1,000. The great majority of American families are in the low income groups where health needs are greatest and where ability to buy health services is least.

WHY NON-PROFIT HOSPITALS

C. Rufus Borum, Director of the Commission on Hospital Service of the American Hospital Association, reports in his booklet on "Non-Profit Hospital Plans" that:

"In the course of a year, about eight million Americans are hospitalized for acute illness and maternity care. These patients receive about one hundred million days of care in the general and special hospitals for acute illnesses, excluding the nervous and mental, tuberculosis, chronic and convalescent, and those serving communicable diseases. This means that approximately 7 per cent of the population are hospitalized every year for an acute illness with an average stay from 10 to 12 days. Calculated somewhat differently, one can say that for the population as a whole, there is rendered each year an average of from .7 to .85 days per person per year. The foregoing total figures and averages apply to the entire population and to all of the general and special hospitals in the United States. About 25 per cent of the admissions and 30 per cent of the patient days are provided in federal, state and local government hospitals.

NOT WHETHER, BUT WHAT

The question that faces us is not whether we will have social welfare legislation. That apparently was settled by the recent election when the opposition endorsed in principle practically all the epoch-making social legislation of the New Deal. The only problem seemed to be who should administer it and the people made their choice. We will always

discuss the problem of states' rights versus federal law making, but the tendency will constantly be toward that unity which can never be obtained by the legislatures of forty-eight separate states making laws regarding problems that are common to all the people of the nation. After all, we are not only Tennesseans and Kansans but Americans.

These are all things aimed at in today's social legislation. They will be successfully developed and administered only if criticism is fair, non-partisan, and unafeard. They involve the danger of governmental centralization and their inauguration is suffering from bureaucracy. A way must be found to decentralize administration, to prevent any infringement on personal right, to preserve the American way of life but to make it a better way than one that permits "poverty in the midst of plenty" and leaves "one-third of the people ill-fed, ill-housed and ill-clothed" in the richest, freest land in the world.

FREEDOM THROUGH COOPERATION

If the cradle of American freedom was the little red school house, its mother was religion. The spirit of Protestantism rocked the cradle in which freedom grew. That spirit broke the shackles of an imposed external authority and freed the individual. It created an individualism that could pioneer and blaze the way for a new civilization. Now, under the tides of progress, that individualism is being socialized. We are growing from a Protestant individualistic independence into a constructive social interdependence. The inner compulsions of brotherhood are creating a social order that corporate power once sought to create through the outer compulsions of authority. While religion cannot function successfully in the individual's life unless he is personally free, neither can it successfully function in society until he is cooperating in the common service of all.

AMBASSADOR JOHN G. WINANT ON FASCISM AND POVERTY

Fascism was bred in poverty and unemployment. To crush Fascism at its roots we must crush Depression. We must solemnly resolve that in our future order we will not tolerate the economic evils which breed poverty and war. This is not some-

thing that we shelve "for the duration"; it is part of the war.

What we want is not complicated. We have enough technical knowledge and organizing ability to respond to this awakening of social conscience. We have enough courage. We must put it to use. When war is done, the drive for tanks must become a drive for houses. The drive for food to prevent the enemy from starving us must become a drive for food to satisfy the needs of all people in all countries.

The drive for physical fitness in the forces must become a drive for bringing death and sickness rates in the whole population down to the lowest possible level. The drive for man-power in war must become a drive for employment to make freedom from want a living reality. The drive for an all-out war effort by the United Nations must become a drive for an all-out peace effort based on the same cooperation and willingness to sacrifice.

These are only some of the basic things we want. It is not beyond our technical or spiritual capacity to have them. Just as the peoples of democracy are united in a common objective today, so we are committed to a common objective tomorrow. We are committed to the establishment of Service Democracy. This is the democracy that brought Britain through the blitzes. This is the democracy that is manning our forces. This is the democracy that is bringing ships, planes, tanks and guns in growing volume from your factories and from ours.

We have the courage to defeat poverty as we are defeating Fascism; and we must translate it into action with the same urgency and unity of purpose that we have won from our comradeship in this war.

This is the People's Democracy. We must keep it wide and vigorous, alive to need of whatever kind and ready to meet it, whether it be danger from without or well-being from within, always remembering that it is the things of the spirit that in the end prevail—that caring counts, that where there is no vision the people perish, that hope and faith count, and that without charity there can be nothing good, that daring to live dangerously we are learning to live generously, and believing in the inherent goodness of man we may meet the call of your great Prime Minister and "stride forward into the unknown with growing confidence."

HOME HANDICRAFT WORKER DENIED PROTECTION OF THE WAGES AND HOURS LAW

A decision by Federal Judge Shackelford Miller, Jr., exempts the home handicraft workers of the mountains from the federal wage and hour law. We can only hope that an appeal to the Supreme Court will follow, and that this decision will be reversed, or that the wage and hour law will be amended to protect these humble folk. The suit was brought against a firm known as the American Need'ecrafts, Inc., of New York, but several other such firms are operating to hire handicraft workers of the cottages and cabins in the Southern Highlands to do handicraft on a commercial basis. The company concerned employs some five hundred home workers to make comforts, quilts and other like homemade mountain handicraft. The government showed that these women receive from eight to fifteen cents an hour and often not more than fifty cents for eight or ten hours' work. The tourist who stops at a roadside market thinking he is buying from the mountain folk rarely knows that he is really buying materials made under sweatshop wages.

Judge Miller contended that these women voluntarily regulated their work, though he acknowledged that the New York firm selected the designs and fixed the prices. He based his decision upon the fact that they agreed with the studios in accepting their offer. He said, "The work of the home worker is skilled, and the ability to satisfactorily perform it exists in practically no community in the United States other than the counties in Kentucky, where the defendants carry on their operations," and "The workers live in rural sections and consist almost entirely of wives, widows and daughters of farmers possessing natural ability in expert need'ecraft, in many cases passed from one generation to another." He contended that their wages depended on the skill, ability and speed with which the women voluntarily regulated their work, and added, "The absence of power of an employer to terminate employment is a decisive element in making the relationship that of an independent contractor."

VALLE CRUCIS SCHOOL CLOSES

We regret to report that one of the war's fatalities is the Valle Crucis School, high in the moun-

tains of North Carolina, which has been compelled to close for the duration. The principal, Mrs. Emily Hopkins, announces: "We felt that we could not continue to operate for a small number of pupils without sacrificing the quality of the school. There were some expensive repairs needed in the buildings. The war emergency alone would not have given the final blow, although it complicated our problems. It did affect enrollment badly, but if the school could have been made well enough known before the war, it might have continued."

"We are fifty miles from a railroad and dependent on rubber for transportation. This deterred some people from enrolling, although it did not affect the girls who had been here before. We did not think that the importance of the school depended on its size, but there are limits below which you cannot go without having a poor school. The necessary organization for an accredited high school would be topheavy for too small a group."

TEN POINTS BY MOUNTAIN MINISTERS

Resolution by a group of mountain ministers attending the ten-day summer school for ministers and community workers sponsored at Farm School, North Carolina, by the Board of National Missions of the Presbyterian Church:

CHANGES IN MOUNTAIN LIFE PREDICTED FOR THE NEXT TEN YEARS

1. An increase in contacts with the outside world.
2. A younger generation of leadership.
3. With increase in school facilities people of ten years hence will not listen to the ignorant preaching of the present.
4. More cooperation and less bitterness among the churches.
5. Soil conservation will make farming more profitable.
6. There will be more conveniences in homes and a higher standard of living.
7. There will be more diversified activities.
8. There will be more commercial recreation.
9. Socialized medicine will undoubtedly be established in many centers.
10. As the economic level rises, the level of church support will rise with a larger amount of self-support.

Through Play They Learn What Freedom Means

We are concerned here primarily with the leisure-time activities of children and with the services provided for them. The immediate activities are those in which spontaneous interest exists or may be aroused—activities inherent in child life, the nature of which we learn from the child himself. In the biological sense these are, for the child, the most highly educational. Their content is determined by the instinctive and unfalsifiable response of the child to his environment. Space, the simplest materials, the child's observation of life, the sense of well-being, exuberant vitality, and experimental adventurings are the equipment for these recreational activities. But the child is preparing for adult life as well as satisfying his immediate needs. On the face of it, the early play activities of the child may seem to have little bearing on his capacity for recreation in later life or on its socializing and health-promoting functions. There is, however, a deep and enduring quality to the established habit of spontaneous recreation, unconfined and pleasurable, that prepares and trains future capacity for play, regardless of how little visible similarity there may be between the doings in the play pen and the programs of the club, municipal park, or state camp. The ultimate educational objectives are served by enabling and encouraging the spontaneous play of the child as much as by providing playgrounds and organizing athletic contests or community pageants. And this is true no less of commercially supplied recreational facilities than of public or community provisions.

Play, to the child, is hardly distinguishable from the rest of life; it is the center of all interests and activities to which other interests, even eating and sleeping, are often subordinate. To speak of play as a need of the child is, therefore, to speak about that which to him is the greater part of and the most important thing in life. Unfortunately it is true that under unfavorable conditions the impulse to play may be, and often is, stifled or lost. To avoid the development of passive attitudes to life, spontaneity must therefore be protected and encouraged in the whole setting of the child.

As the child grows older, play gradually comes to be distinguished from other types of activity; it becomes "recreation." Play and recreation have

incomparable values for the individual, in and of themselves. To emphasize recreation as a means of reducing or of preventing juvenile delinquency, of developing character and citizenship, or of some other worthy end is to slur over its essential character, its creative role as fun, relaxation, release, joy. Play and recreation are a part of the soil in which personality grows. It is during leisure that one is most free to be himself. In play one explores a whole range of roles and relations, one achieves social adjustment and group effectiveness, or, under unfavorable conditions, one experiences defeat, rejection, and disorganization.

All persons require types of experience through which the elemental desires for friendship, recognition, adventure, creative expression, and group acceptance may be realized. Normal family life and favorable conditions of play and recreation contribute much toward meeting these basic emotional needs. They help to supply, also, certain needs that arise in the process of growth and development of the child—the need for congenial companionship of both sexes, for emotional development, for a healthy independence—as well as other needs that arise at different stages in the individual's passage toward maturity. Play is an important means, also, for the development of motor, manual, and artistic skills, for contact with nature, for creative contemplation, for nonvocational learning, for the socializing experiences of group life, and for responsible participation in community life.

—*White House Conference on Children in a Democracy: Final Report (In Press).*

"To many citizens of alien parentage it has come as profound shock that almost overnight thousands of persons have discovered that their citizenship no longer stands between them and the treatment accorded to any enemy alien within our borders in time of war."—*The Toland Committee of the House of Representatives.*

"America's big guns will be invincible only when her democratic soul is invulnerable."—A. Philip Randolph, President of the Union of Pullman Car Porters.

Among the Books

PADDY THE COPE, An Autobiography by Patrick Gallagher. 288 pages. \$2.50. Devin-Adair Co., N. Y.

Here is the rarely interesting story of a man who, born to poverty and denied schooling, yet became the organizer of a remarkable cooperative enterprise. It is a story of the hill country of West Donegal in Ireland. This reviewer has tramped these west Irish hills and vales where the people live as poor as the poorest of our cabin and shanty people in the coves and on the mountain sides. But we have little landlordism and no "Gombeens"—a peculiarly Irish type of money lender. I have seen stone dams built across the narrow coves to catch the wash of the mountainside soil to create a place where some truck would grow, and visited in the one and two-room cabins, built of stone gathered from the yard, floors of the native soil and roof of thatch; inside both mother and children barefoot, only those of the menfolk who worked in the rocky soil with shoes. It was in such conditions that "Paddy the Cope" grew up on food of oatmeal, cabbage and potatoes, full of Irish wit and finding homely fun in the rough but good-natured neighborliness of his fellows.

Ireland impressed me, back in the days of Paddy's youth, as a land without youth—so many had gone to that golden west, America, or to the British dominions, or were away in Wales or Scotland at work. Of those I found at home it was difficult to get them to answer questions about their own land and lives, friendly as they were, because they wanted to talk of that wonderful land of opportunity from which I had come, and always they had relatives "out there." Paddy went to Scotland to earn his cash, returning, as many did, to his Irish home when seasonal work as a farm hand was done.

It was here in Scotland that he discovered the cooperatives and he resolved to organize one in his native town of Cleendra in Templecrome. Like the mother of them all at Rochedale, the people had little cash, but they listened as Paddy told them of how they could put that little together and beat the "Gombeen-man" by all helping each. Thus they started with a sort of credit union which was called an Agricultural Bank. First, they tried to buy fertilizer together, but the dealers refused to sell to

them. This was only the first of their troubles with merchants, 'gombeen' men, landlords, and all who profited from their necessities. Nothing discouraged Paddy, and no more heroic story has been told in the annals of the cooperative movement than that of this simple, untutored Irishman who never allowed either enmity or failure to deter him, who never lost his patience or sense of humor, and whose sterling honesty and unselfish labors for his poor fellow cotter kept their trust and confidence in him against all enemies of his work.

In the end he won and this is the story of his winning—a story of which Dorothy Canfield Fisher says in her introduction to the book, "It is not only interesting, it has charm . . . written with exquisitely direct simplicity in the finest, most colorful, most attractive language there is—good, native, rural Irish-English. You won't find anywhere a more fascinating human story than this autobiography by a lively, devout, witty Irish country lad with a good head on his shoulders who grows up from the blackest poverty and ignorance into a brainy man of sound, straight-fibered character, of superlative usefulness to his community."

He was dubbed Paddy the Cope because he was the incarnation of the cooperative movement. He was lied about, suspicion was spread that he was purloining the cooperators' money, he went to jail; political slander, religious pressure, threats were used against him, but he was indomitable, patient, resourceful, and kept his humor even under persecution—and he won with credit union, consumers, producers and marketing cooperatives. In Templecrome today they are his living monument and he lives to tell the story.

John Chamberlain, a noted writer and author of an article on the cooperative movement in Fortune, the dollar a copy de luxe magazine of big business, wrote a review of "Paddy the Cope" for the New York Times which was reprinted in the Cooperative League's magazine, Consumer's Cooperation. In it he says "Paddy the Cope" has an "artless simplicity."

"Paddy tells his story in terms of the shillings and pence he saved a people that is desperately poor. But there is much more than bookkeeping to 'Paddy the Cope.' The picture of Cleendra, a town-

land on a toe of mountain on the west coast of Donegal, might have come out of Peader O'Donnell or Synge. When Paddy was young his people lived a life that had an unconscious wisdom. Their diet was poor—potatoes, oats, cabbage and milk. But, without knowing a thing about vitamins, they made the miller give them the husk of the flailed grain, which they steeped in hot water. When it became "a sort of whey," they drank it in lieu of cow's milk. 'Bull's milk,' they called it. Probably it kept Paddy's people from all manner of deficiency diseases, just as cactus juice has saved the Mexicans from the consequences of a diet consisting of corn, corn and more corn."

Mr. Chamberlain philosophizes: "Most of the schemes and proposals for alleviating the condition of the ill-fed, the ill-clothed and ill-housed get pretty far away from the fact that human beings live by consuming what a society produces. By any physical definition, prosperity is a state in which the people get the most goods for the least cost—which ought to make the consumers' cooperative movement into the one true religion for those interested in improving the lot of mankind. But consumers' cooperation isn't dramatic; it does not produce an apocalyptic literature; it does not recommend itself to those who like to see the world in terms of heroes and villains. Consequently most of us dismiss it as something which is worthy but tepid. By our attitude we say, 'The Swedes can have it.' But how wrong we are has been proved by a Donegal Irishman, Patrick Gallagher, a simple farm boy who never had much schooling. As a young man he cut the turf and helped his father conjure potatoes out of the rocky soil of North Ireland. He had seven sisters and a brother; and it was fated that the family would have to disperse itself to the four winds in order to get along. Some of the sisters went to America; Paddy himself sought seasonal work in Scotland. There, one day, he and his wife paid a deposit to become a member of the Pumperston Cooperative Store—and soon they knew they had discovered a way to rescue the homefolks in Donegal from the clutches of the 'gombeen' men who had kept the Irish farmers in debt from time out of mind.

"Most of 'Paddy the Cope' is devoted to the story of how the Templecrone Cooperative Society—the 'cope'—grew through the years. Paddy had a Homeric fight to put it across, but he did it. He

began with a cooperative bank in 1903. The 'gombeen' men of his district didn't oppose that. But when he wanted to start a cooperative store in which the farmers could get their tea, their sugar, their agricultural implements, and their manure at cost, the gombeen men cracked down. If Paddy hadn't been resourceful enough to pull a trick or two of his own, the community would have boycotted him from the beginning. In 1918-21, when the Black and Tans were ravaging Ireland and no one in Templecrone had money with which to meet the 'cope's' bills, he appealed to the Scottish co-operatives for help. They sent him goods—and soon he had a ship going to England for stock. The whole story is a saga of the little man's triumph over the devastating economic tides that have swept the world in our times."

IT'S FUN TO MAKE THINGS; by Martha Parkhill and Dorothy Spaeth. 171 p. \$2.00.

THE PICNIC BOOK; by Clark L. Fredrikson, New York. 128 p. \$1.25.

THE CHILDREN'S PARTY BOOK; by Mary Breen, New York. 224 p. \$2.50.

All three published by A. S. Barnes & Co., New York.

The general character of "It's Fun to Make Things" is shown by the chapter headings: Let's Paint, Fun with Metal, Hammer and Saw, Sewing, From Garden to Gift, Pottery, Raffia, Leathercraft, Favors for Your Party, and This and That. Each chapter is prefaced by fresh and interesting historical sketches. All this suggests an alluring prospect of art adventures.

The book contains numerous illustrations and diagrams of the somewhat conventional articles which the reader is recommended to construct; directions for making the same are most detailed. No doubt this is helpful to the beginner who lacks a teacher. But, on the other hand, it is not always stimulating to have all difficulties of design and construction neatly solved.

If a good teacher is on hand to stimulate the student's imagination, "It's Fun to Make Things" may serve as a profitable guide to simple skills for both children and grown-ups.

"The Picnic Book" rightly claims to be a complete guide to the planning of a large or small picnic. The author points out that the picnic has had "an historic place in the building of our country—

in the great pioneer house-raisings, in the political rallies of more than a century ago."

It is time that much of the material, i.e., "games, stunts and fun-provoking activities to give added zest to any picnic," could be gleaned from state and federal pamphlets at a fraction of the cost of the Picnic Book.

The publication in wartime of "The Picnic Book" is another piece of evidence that wholesome recreation is a normal part of the pattern of American society.

No parent who possesses a copy of "The Children's Party Book" need ever be at a loss when a party for young children is the order of the day. This volume is delightfully written and well illustrated, and is a storehouse of information.

"The Children's Party Book" is in two parts: (a) When Three to Ten Plays Host; (b) Rollicking Parties for Boys and Girls from Ten to Fourteen. Detailed suggestions are given for about every conceivable sort of party from "Spooky Doings on Hallowe'en" to "Mothers Are Guests Today."

FRANK H. SMITH.

On The Use of Vitamins

The American Medical Association some seven years ago, in the early days of the vitamin excitement, disapproved commercial vitamin pills and called the use of them "shotgun vitamin therapy." They now announce that their councils on chemistry and nutrition have decided that these preparations can be used, provided they meet prescribed standards. They say their action "does not indorse indiscriminate mixtures of vitamins," and add: "It recognizes definite minimum daily requirements of vitamins." It proposes now to reconsider, but to give its approval only to standard mixtures which contain the entire vitamin B complex. "The action taken is a recognition of progress in our knowledge of vitamins and not a reversal of policy." They doubt the virtue of single vitamins and note especially the vitamin B complex as answering such purposes as the scientific diagnosis of vitamin deficiency, now greatly improved, may prescribe. They say that their studies have "led to the definite conclusion that it is seldom there is a deficiency disease due to inadequate ingestion of but one vitamin," and "It is now possible to administer one small capsule or tablet containing a day's requirements of all the known essential vitamins."

An excellent handbook for both the kitchen and for those concerned over their health has recently been published by Putnam's. The author is Alida Frances Pattee, specialist on dietetics and author of a number of books on the subject. The title is "Vitamins and Minerals for Everyone. (242 pages. \$2.00). It makes plain just what vitamins are, what purpose they serve in the preservation of health, how much of each one you need and how to get them. The author differs with the A.M.A. in advising the use of the pharmaceutical product in cases of marked deficiency, but she tells us that a balanced diet is the best provider. Directions in simple language are given for the average person but also exhaustive technical tables for those who wish to use them. The sum and substance of the matter is that a balanced diet of fruits, vegetables—especially green, raw and slightly cooked vegetables—cereals and dairy products of all kinds, plus enough meat and fish to furnish the required minerals make up the balanced diet and, for the average person, furnish sufficient of both vitamins and minerals for health and vigor. The special tablets are required only for deficiencies. Vitamins A and the B-complex seem to be the chief of these little life givers, and on the mineral side calcium to keep the bony structure and the teeth healthy. It is the ill balanced diet, to which so many of our mountain folk are addicted, such as too much corn, fat meat and dried vegetables that cause much of their ill health. The all but miraculous cure of pellagra by nicotinic acid, one of the B-complex, tells the story of how those tiny crystalline substances, so recently discovered, work for health and life itself.

"Did you know that in 22 states public school instruction in American history is not required? Did you know that in 82 per cent of our colleges and universities a knowledge of the history of our country is not requisite for an undergraduate degree?"

Well, that is the situation. Rather shocking, don't you think? The matter was brought to the attention of the National Education Association at its recent convention in Denver, and Robert Jackson, justice of the U. S. Supreme Court, told the Texas Bar Association it was 'an evil sign for freedom everywhere,' when American boys and girls were brought up 'in ignorance of the experiments which constitute America's chief contribution to the chronicles of mankind'."—*Labor.*

We Must Not Hate

RUTH TAYLOR

Miss Taylor worked with Dr. Charles Stelzle, Mechanic, Mission Worker, Social Welfare Secretary for the churches. She is now a widely read labor paper columnist

We must not hate. The hour is too momentous, the danger too near. We cannot afford to indulge in the drug of hatred—in the virus of anger. Now is the time for calm, cool judgment, for sane, clear reasoning, for mature and careful decision. The lives of all of us, our entire way of life, depend upon our self-control.

Hate is the weapon of the enemy. They stirred their own people to aggression by feeding them upon hate. They have conquered nations not merely by force of arms, but by first breaking them open to attack through the stirring up of hatreds of class against class, race against race, religion against religion. We must not let this poison gas of division and disunity lay waste *our* nation.

We must fight the enemy with every bit of strength we possess—both material and spiritual—in order to achieve the ultimate victory. We must not sap this strength with hatred of each other. As one of our leading editorial writers so trenchantly said, "It is mathematical—bloodily and deathly mathematical—that the more energy we squander in fighting one another, the less energy we shall have to fight our enemies."

In the Bill of Rights, promulgated one hundred and fifty years ago; in the Four Freedoms from the President's Message to Congress in January, 1942, lies the hope of the world. These are not declarations of hate. There is no mention made of race or creed or color. There is no mention of nationality or class. These are pledges for *all* the nations, *all* the people of *all* the world.

No nation was ever great because of its hatred. Nothing big was ever created out of anger. To say we must not hate is not a doctrine of pacifism. We must fight the evil wherever it exists, and fight to the bitter end, if needs be. But—if we are fighting on God's side, to use Joe Louis' great phrase, we must fight for the *right*. We must not be confused by the red mist of anger toward our opponent. We must stand firm on God's side—and we must *not* hate!

JOSEPH DANIELS ON WAR AND HATE

In this grim hour when the righteous indignation of good men is aroused by cruelty and rapine, and the natural instinct is to invoke an "eye for an eye," temptation is strong to give way to bitter hatred and it is difficult to resist. And yet the supreme challenge to the Christian Church is to follow the teachings of Jesus, who set an example of hating sin without hating the sinner.

Still hating war, Christians had to make their decision. They must either sit still and see their brothers murdered in the East and people in Europe kept under the heel of oppression worse than death, or take up arms against evil. There was but one choice to make and we have made it and consecrate all to secure the Four Freedoms.

Can men fight without hating? I answer, yes, and base this answer upon the example set by noble military and civilian chieftains. During the War Between the States, General Robert E. Lee, with his staff, was watching the Federal army crossing the Rappahannock River at Fredericksburg. As his eyes fell on the enemy, one of Lee's officers—one who thought you could not fight without hating—turned to Lee and said: "I wish those soldiers were all in hell." What was Lee's answer? I venture to say it was in the spirit of the Christ whose teachings Lee incarnated. He replied: "Oh, no. Let us wish they were all at home by their own firesides."

There is not on record any word or deed during Lincoln's direction of the war that indicated that he fell a victim to hate of the people in the Army of the Confederacy. On the contrary, there are many incidents showing his kind heart and many deeds proving that he, like Lee, could prosecute war with vigor without losing his kindness of heart which embraced his foes in battle.

It is a matter of history—and history that should be recalled today when there is enough of cruelty to arouse indignation—that as Abraham Lincoln watched the evacuation of Richmond by the Confederates, tears came into his eyes, and he remarked to an officer who had no pity for valiant and defeated foes, "If we can only get these people back to their firesides."—*Josephus Daniels in the Christian Advocate.*

Notes on the Cooperative Movement

Saskatoon, up in Western Canada, a rural province, has 882 cooperative organizations with a membership of 220,000, which is almost one-fourth of the entire population. They did a business the last fiscal year of \$77,000,000. Being farmers' cooperatives, they are more of the producer and marketing than of the consumer type.

Up in Vermont, 90% of the farmers belong to producer and marketing cooperatives and about 30% to consumer cooperatives.

No one in Great Britain is doing more for the war effort than the cooperatives. The retail stores did a business of \$1,204,000,000 last year, an increase of 15% over the year before.

Local health cooperatives in the state of Minnesota have joined into the Group Health Mutual, Inc. There are 9,000 members sharing mutually in the hazards of sickness, medical care, hospitalization and annual physical examinations. Well-equipped clinics are conducted. The patient may select his own physician, and emphasis is put upon the prevention of sickness.

At the recent meeting of the Nova Scotia Credit Union League at Antigonish, it was reported that in the nine years of their existence the credit unions represented loaned to themselves more than \$5,000,000, and that they now have assets of more than a million.

The great Ohio Farm Bureau Cooperatives, with a membership of more than 100,000, are now raising a half million dollars to erect their own cooperative oil refineries. They now have co-op retail stations in 84 counties, with sixty bulk plants and 175 delivery trucks.

The June issue of the Review of International Cooperation reports that in Germany "the transformation of the societies which escaped the big liquidation campaign started in 1935 into 'Supply Centers (versorgungsringe) goes on apace, and is accompanied by a large-scale regional concentration of the societies. Out of the material wealth accumulated by the joint efforts of millions of cooperators in a long process of organic growth of the consumers' movement, large retail distributive enterprises are being organized whose aims and purposes bear no resemblance to those of a free consumers' movement.

Notwithstanding the efforts of Hitler and Mussolini to take over the cooperatives, not only in their own lands but in those they have conquered, there are still more than 50,000,000 cooperators in Europe, according to the Swiss Union of Consumer Societies.

Negroes in North Carolina recently held an educational "workshop" in Durham. The director said, "I see in cooperatives clearer than ever that they can mean a new emancipation proclamation for the Negro."

The Grange League Federation, a cooperative supplying farmers of New York and adjoining states, reports total sales of \$65,000,000 for last year. They have 140,000 members.

THE FIRST LADY ON CREDIT UNIONS

"I mentioned in my columns the state banks of Holland which make loans on a character basis, and Mr. Harry R. Langdon of New York City has written to tell me about the Municipal Credit Union to which 29,000 government employes belong in New York City. Recent changes make it possible to consolidate the loans to these employes without any endorsement whatever."

"The interest rate paid to investors has been lowered, and at the same time the interest paid on loans by employes has been decreased, and the present interest rate is the lowest in the country. This credit union has passed the \$5,000,000 mark, and in a magazine called *The Bridge* there is an account of 25 years of service to government employes. . . ." —Mrs. Roosevelt.

THE AMERICA WE DEFEND

We defend the right of our children to play—unhampered by political, sectarian, or racial theories. We defend the right of our boys and girls to grow and develop through sports, clubs, hobbies, camping, drama, music, and creative arts and crafts into strong citizens of a living democracy. We defend the right of our young men and women to do together those things which mean comradeship, respect, and understanding. We defend the right of all people—freed from the economic stress of daily work—to continue to find opportunities for life in recreation.

We defend ideas, yes—but not these alone.

For Freedom

The Eight-Point Declaration of President Roosevelt and Prime Minister Churchill, August 14, 1941.

The President of the United States of America and the Prime Minister, Mr. Churchill, representing his Majesty's Government in the United Kingdom, being met together, deem it right to make known certain common principles in the national policies of their respective countries on which they base their hopes for a better future for the world.

First: Their countries seek no aggrandizement, territorial or other.

Second: They desire to see no territorial changes that do not accord with the freely expressed wishes of peoples concerned.

Third: They respect the right of all peoples to choose the form of government under which they will live; and they wish to see sovereign rights and self-government restored to those who have been forcibly deprived of them.

Fourth: They will endeavor, with due respect for their existing obligations, to further the enjoyment by all States, great or small, victor or vanquished, of access, on equal terms, to the trade and to the raw materials of the world which are needed for their economic prosperity.

Fifth: They desire to bring about the fullest collaboration between all nations in the economic field with the object of securing, for all, improved labor standards, economic advancement and social security.

Sixth: After the final destruction of the Nazi tyranny, they hope to see established a peace which will afford to all nations the means of dwelling in safety within their own boundaries, and which will afford assurance that all the men in all the lands may live out their lives in freedom from fear and want.

Seventh: Such a peace should enable all men to traverse the high seas and oceans without hindrance.

Eighth: They believe that all of the nations of the world, for realistic as well as spiritual reasons must come to the abandonment of the use of force. Since no future peace can be maintained if land, sea or air armaments continue to be employed by nations which threaten, or may threaten, aggression outside of their frontiers, they believe, pend-

ing the establishment of a wider and permanent system of general security, that the disarmament of such nations is essential. They will likewise aid and encourage all other practicable measures which will lighten for peace-loving peoples the crushing burden of armaments.

Much attention is devoted in the schools to insure the mastery by the young of reading, writing, and arithmetic, of technical skills and processes, of the arts and sciences. This is all very good and necessary. But the mastery of the ways of democracy is a far more difficult task of teaching and learning, and certainly quite as important for free men."

"If democracy is to prevail over totalitarianism, it must somehow devise and put into operation a program of education as effective for the interpretation and application of democratic ideas as totalitarianism has been effective in the advancement of totalitarianism. The program of education must promote democratic living. It must provide abundant opportunities for practice in the democratic process. It must be consistent with the democratic idea in spirit and procedure, in administration, content, and method."

"American education must, somehow, once and for all, free itself from any possible stigma of authoritarianism in philosophy, organization, and program."—*Bulletin No. 8, Educational and National Defense Series, United States Office of Education.*

1. The personality of the child is sacred; and the needs of the child must be the foundation of any good educational system.

2. The right of every child to proper food, clothing, and shelter shall be accepted as a first charge on the resources of the nation.

3. For every child there shall always be available medical attention and treatment.

4. All children shall have equal opportunity of access to the nation's store of knowledge and wisdom.

5. There shall be full-time schooling for every child.

6. Religious training should be available for all children.

—*By the Inter-Allied Conference of the New Education Fellowship in England.*

A Reprint for Our New Readers

That "poor soil makes poor folks" is an epigram proven wherever there is poor soil. Seventy years ago the ten million acres of hardwood timber enabled the mountain folk to make much of their living from timber cutting. Most of it is now gone, another tragic story of America's wanton methods of quick wealth and no conservation of resources. The millions made out of it were syphoned off to the cities and the centers of capital with the forest workers left in poverty, their resources gone. In these mountain counties from 50 to 90 per cent of the farm land on the mountain sides is "cut-over."

There are something under 400,000 farms in the Southern Highlands. The average of cultivated land on them is seven acres per adult male worker. This means that thousands of families are trying to make a living on from three to ten acres of poor land. Three-fourths of the farm land has a slope of 40 per cent or more. In large areas 40 per cent of the mountain farms have no level land and 57 per cent less than one acre. On these mountain sides, steep, rocky and eroded, the tiller of the soil is lucky if he gets more than nine or ten bushels of corn per acre and where the Iowa farmer gathers 1,500 bushels of large ears per worker, he gathers from 150 to 250 bushels of nubbins. In the valleys the soil is often rich and where they widen out to give room some fine farms are found, but most of the valleys are narrow and three-fourths of the fields climb the steep hillsides until the casual tourist wonders how they are cultivated and listens to the old tales of shooting the seed in and cultivating it with mules whose legs are longer on the down-hill side.

The Agricultural Extension Station in Tennessee adjudged 40 per cent of the mountain homes as "unfit for habitation." They average about two rooms to each three people, but great numbers of families live in one and two rooms and the cabin without a window pane is no uncommon sight. The floors are of unpolished boards, the walls usually the same and in most cases bare of wallpaper, unless it be newspapers or Sunday rotogravures or cheap calendar pictures. The furniture is meager, usually homemade, and the heat comes from a fireplace with

the chimney built on the outside of the house. In one county where a home survey was made, out of 3,118 homes just eight had bath rooms, or one in 400, and it is a safe guess that this is not greatly under the average. The crusade of health departments and the work of the PWA in the building of outside toilets has brought great improvement, but sanitary conditions on the whole are so poor that but for the outside life of the children conditions would be appalling. One is, therefore, not surprised to learn that in many of these counties 50 to 80 per cent of the families asked for work relief. In these mountain counties the relief load was four times that of the states in which they are located.

Let us picture a mountain farm of the sub average type but not just an extreme type: Their numbers are thousands. All the farm tools could be bought for \$50.00. There is a patch of seven to ten acres of corn that will yield ten to fifteen bushels per acre, a cow, two pigs and a flock of forty chickens. One-half acre is in potatoes and yields fifty bushels. Five acres is in small grain and forage crops that yield enough to feed the two to four head of livestock. There is a small garden, but few cans for preserving. Dried fruit and vegetables hang about the house, but the main diet for the winter is corn-bread, some sorghum molasses, a little salt cured pork and grease gravy. There is no reading matter, no toys or playthings for the children, the bedding is poor, the few chairs in the house broken and mended.

No better summary of the need in the Southern Highlands can be registered than the following furnished by the teachers of 13,232 children in mountain schools where Save The Children Federation labors to keep children in school in the faith that the public school is a great democratic institution close at hand to help the child in the sub-marginal mountain home: Children needing clothing—38 per cent; shoes—32 per cent; milk—27 per cent; soap—42 per cent; hot lunches—45 per cent; school supplies—26 per cent; tooth brushes—45 per cent; school books—45 per cent; schools needing wash basins—33 per cent; soap—26 per cent; library books—80 per cent.





COMMUNION MEDITATION

This wheaten loaf from golden inland sea,
This blood of mangled grapes from fruitful vine,
Now consecrated, sacramental wine,
I take, dear Lord, in memory of Thee.

But daily bread whose harvest road may be
A littered trail of broken humankind—
Sheep without shepherd, cheated, homeless, blind—
Is bitter food, as I remember Thee.

Wherever stunted children, robbed of glee,
Are bent by loads too great for men to bear,
And forced to earn my luxuries, I swear
Allegiance to them, remembering Thee.

The Man who roamed the hills of Galilee
Could understand a man without a field
Whose overlord consumes the cream of yield:
Teach us to share, in memory of Thee.

Accepting sacrificial gifts to me,
From least of thine, who suffer needless pain,
Unwillingly I share ill-gotten gain—
With sore repentance, I remember Thee.

This ax is laid upon our barren tree:
Where humble men have cried for light through
gloom,
He who denies them hastens his own doom—
Have mercy, Lord, we now remember Thee.

CAROLINE DUVAL TAYLOR

(Continued from Page 32)

If erosion has become a national problem where the land is gently rolling, what of it on these mountain sides? On the eastern Blue Ridge the rainfall runs as high as eighty inches per year; on the whole mountain range it averages sixty inches and on the Cumberland plateau fifty inches. Agricultural specialists say that one night's torrential rain can wash away the top soil accumulated for four hundred years. This rainfall offers great possibilities for hydro-electric power, but much of it is sheer waste or worse on the mountain farm.

At the close of the War Between the States the value of farms in this mountain region ran from \$3,000 to \$20,000; today the value of a majority of them will average from \$700.00 to \$1,500. Then the farms were largely in the valleys and the mountain sides were covered with good hard wood timber—10,000,000 acres of it. There are still good farms in the valleys, but the timber from the mountain sides has largely been cut off and the farms have climbed where nature intended only timber to be grown. In some of the poorer sections 40 per cent of the people have net incomes of less than \$100 per capita and 87 per cent have less than \$200. In the entire mountain area the value of everything raised averaged less than one-half that for the farms of the nation and less than one-fourth that of the better farming areas.

If democracy means brotherhood, it means the right to a livelihood in return for a will to work and a chance for even "the least of these" to share in the Good Society. All too many of the Southern Highlanders are denied the right. The remedy lies in reafforesting the mountain sides with the trees for which nature designed them; in turning mountain streams and the great rainfall into making cheap electric power; in a decentralization of industry, bringing it into the mountain valleys; and in an education for the youth which will send many out to the greater opportunities beyond their hills and others to a better use of those at home. Education will bring a better religious life, for an emotional religion thrives on poverty and the ignorance it entails, while a Christian education gives one an understanding of his world, widens his horizon, abolishes a narrow isolationism, teaches him that God made of one blood all the peoples and thus creates culture into a Christian conception of life and turns the world into a neighborhood.

Members of Executive Board of the Conference of Southern Mountain Workers

Term Ending 1943: Mrs. John C. Campbell, John C. Campbell Folk School, Brasstown, N. C.; President Francis S. Hutchins, Berea College, Berea, Ky.; Glyn A. Morris, Pine Mountain Settlement School, Pine Mountain, Ky.; Dr. Robert F. Thomas, Pittman Community Center, Sevierville, Tenn.

Term Ending 1944: Dr. George Bellingrath, Rabun Gap-Nacoochee School, Rabun Gap, Ga.; Dr. Frank C. Foster, Asheville College, Asheville, N. C.; Mrs. Robert Burton, Kingsville, Md.; The Rev. Clifford L. Samuelson, 281 Fourth Ave., New York City.

Term Ending 1945: Henry Israel, Save the Children Federation, 1 Madison Avenue, New York, N. Y.; The Rev. Eugene Smathers, Calvary Larger Parish, Big Lick, Tenn.; Dr. Hermann N. Morse, 156 Fifth Avenue, New York City; Victor Obenhaus, Pleasant Hill Academy, Pleasant Hill, Tenn.

Chairman of Executive Board, VICTOR OBENHAUS, Pleasant Hill Academy, Pleasant Hill, Tenn.

Executive Secretary, ALVA W. TAYLOR, 101 Bowling Avenue, Nashville, Tenn.

"We are not in the business of exciting hatred; on the contrary, we have exerted all our influence to forestall efforts in that direction."—*Archibald MacLeish, Director of the Office of Facts and Figures.*

"We must learn how to wipe out the systems which have created this war, and still not hate the people who have been the victims of these systems."—*Mrs. Roosevelt.*

"Just give us an equal chance to earn a living or fit in where we are qualified, and we'll buy everything you need."—*Joe Louis, at a Buy Bonds rally.*

The dual system of schools operates in a section of our country less able to carry two separate systems of education than any other region in America . . . In the South we have 28 per cent of the nation's population and 9 per cent of the nation's income, while this section is called upon to educate 33 per cent of the nation's children.

—JOHN W. DAVIS, *President, West Virginia State College for Negroes, Institute, W. Va.*

The home of Jean Thomas, "The Traipsin Woman," in Ashland, Kentucky, has recently been dedicated as a shrine for the folk music, the art and handicraft of the mountain people.

